Millennial STAR January 1965

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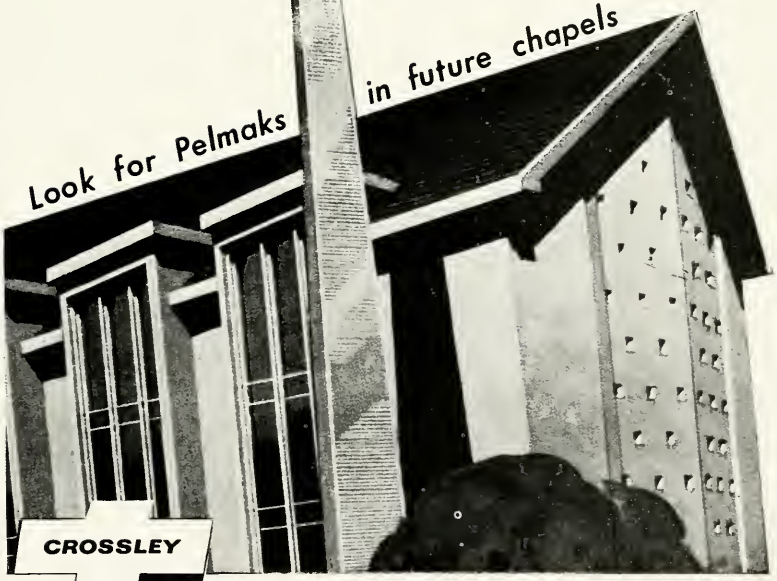

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New Year Resolutions

EVERYONE should make good resolutions.

And everyone should keep them.

Good resolutions must be made—and kept—every day of our lives for the simple reason that every day we need to improve ourselves, set higher goals, live better lives, purer, more devoted, more like the Saviour.

The Lord has told us to become perfect, even as God is perfect. That requires endless effort on our part to overcome our weaknesses, strengthen our frailties, and really accept Jesus as our pattern of life.

Such improvement means repentance. Often we who are active in the Church forget that we need repentance too, as well as those not of the Church, or not active in it.

The best among us need repentance. But to repent properly we must know what our weaknesses are, recognize weaknesses—really as our own enemies—and overcome them.

First comes the recognition, then the resolution to overcome them, and next the act of reformation, or repentance.

Hence, as it is clearly seen, we all need to make new resolutions every day, and keep them.

But New Year's Day is a special day. Then we open the pages of an entirely new chapter in our lives. Then we should make our long term plans for general improvement. As we plan our lives by the year, we can also plan them by the day or week or month, each being a segment of the year. A full year's achievement may seem too much at one glance, but taken a day or a week at a time, it becomes easy.

So let us make good resolutions—they help us to live right.

A THOUGHT FOR YOUR TALK

I know of no better way to bring about harmony in the home, in the neighborhood, in organizations, peace in our country, and in the world than for every man and woman first to eliminate from his or her heart the enemies of harmony and peace such as hatred, selfishness, greed, animosity, and envy.

—PRESIDENT DAVID O. MCKAY

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CONTENTS

Articles:

From the Pen of the Prophet *by President David O. McKay* 2

Search the Scriptures *by Joseph Fielding Smith* 12

"For in them ye think ..." *by S. Dilworth Young* 14

Christ in the Old Testament *by Dr. O. Preston Robinson* 18

Act for yourself *by Marion D. Hanks* 22

News Stories:

Dedication of the Oakland Temple *by David Boulton* 3

Dedicatory Prayer *by President David O. McKay* 4

Britain's Ninth Mission 9

Auxiliary Articles:

The Family Home Evening *by David Boulton* 10

Branch President's Page *by David B. Haight* 24

Melchizedek Priesthood *by Max A. Bryan* 26

Genealogy *by Syger T. Hasenberg* 27

Aaronic Priesthood—Adult *by Phil D. Jensen* 28

Relief Society *by Christine H. Robinson* 30

Sunday School *by Dr. O. Preston Robinson* 32

The Wonderful World of MIA *by President and Sister A. Ray Curtis* 33

The Primary Page *by Eileen R. Dunyon* 35

Front Cover:

"The Angel Moroni" from the Life of Christ mural in the Mormon Pavilion at the New York World's Fair. It was painted for the Church by Sidney King.

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FROM THE PEN
OF THE
PROPHET

The Prophet of the Church, President David O. Mc Kay.

Good Books are like Good Companions

by PRESIDENT DAVID O. McKAY

THERE are good books and bad books as there are good companions and bad companions. Our characters are formed largely by the comany we choose. We "catch" virtues and vices as well as diseases from our associates. Noble companions inspire nobility; but evil associates lead to moral failure.

As with companions so with books. We may choose those which will make us better, more intelligent, more appreciative of the good and the beautiful in the world, or we may choose the trashy, the vulgar, the obscene, which will make us feel as though we've been "wallowing in the mire."

The value of good reading consists first in selecting good books, and, second, in seeing clearly what is therein written. Reading affords the opportunity to everyone—the poor, the rich, the humble, the great—to spend as many hours as he wishes in the company of the noblest men and women the world has ever known. No matter how bashful, how reserved, or how poorly dressed the reader may be, he will feel right "at home" in the presence of these greatest leaders and thinkers of all time!

Good reading implies thinking. Sentences may be seen and even pronounced without calling up a single idea; indeed, the person's mind may be on something else entirely.

For example, students sometimes pretend to study their lessons by looking with their eyes at the assigned page, while their thoughts are possibly on a picture show, or wondering whether their sweethearts will go with them to the party next Friday night. When the reader's mind thus wanders, though every word in the paragraph be seen, the paragraph has not been read.

Good reading is thinking! It is getting the meaning of the printed page. Good reading is to the intellect what good food is to the body. Thoughts as food should be properly digested.

It is interesting to note how, undoubtedly, Abraham Lincoln's early reading affected his future life and character. Of course, we know from his own words that the memory of his angel mother influenced him profoundly. She died when he was but nine years old, yet in years after he said: "All that I am or hope to be I owe to my angel mother."

It is true our mothers "make us most," but good companions and good reading are wonderful supplemental helps. So I think it was with President Lincoln. Early in life he chose good reading. Chief among his favourite books were the Bible, Bunyan's "Pilgrim's Progress," "Aesop's Fables," and Shakespeare's plays.

From another of his first books—"The Life of Washington," by Weems — the lanky lad, lying outstretched in the flickering light of a crude fireplace, would read and treasure such sayings as these:

"Our private deeds if noble are the noblest of our lives."

"My son," his father is reputed to have said, "I would ride fifty miles to see the boy whose heart is honest and his life so pure that we may depend upon every word he says."

Much of the greatness of George Washington was instilled in the character of Abraham Lincoln in hours thus spent.

Thus good reading shines as the light in the pathway of life leading us—

To build the ladder by which we ride
From the lowly earth to the vaulted skies—
And we mount to the summit round by round.

Impressive Dedication of Oakland Temple

IN three days of impressive services on Tuesday, Wednesday and Thursday, November 17, 18 and 19, the new Temple at Oakland in California, U.S.A., was dedicated by the Prophet of the Church, President David O. McKay.

At each of the six services—there were special sessions held each morning and afternoon of the three days—more than 6,000 members heard the Prophet speak on the importance of Temple work, immortality and salvation, and then heard him offer the dedicatory prayer. (Full text of this prayer is printed on pages 6 and 7.)

At the first session on Tuesday morning, the 91-year-old leader of the Church told those in the congregation and the hundreds of others who watched the service on closed-circuit television:

"This has truly been an inspirational hour. Each heart is filled, I am sure, with thanksgiving and gratitude for the opportunity of sitting here in this sacred edifice and sensing the nearness of heavenly beings. Always on occasions such as this we feel nearer to Him and His Beloved Son than anywhere else, excepting in our private devotion and communion with the Almighty."

President McKay's dedicatory prayer was an impressive spiritual climax to a long-awaited event—the dedication of the 13th of the Church's temples located throughout the world.

It was also the fulfilment of a prophecy made by the late President George Albert Smith during a visit to San Francisco and the little Oakland Branch of the California Mission in the summer of 1924.

One evening during his visit, President Smith was seated on the terrace of the Fairmont Hotel on the top of Nob Hill in San Francisco. From there he could see the great San Francisco Bay and the hills beyond.

Pictured in front of Oakland Temple on day of dedication. Left to right: President Joseph Fielding Smith, President Hugh B. Brown, President David O. McKay, President N. Eldon Tanner, President O. Leslie Stone and President Delbert F. Wright.

"I can almost see in vision a white temple of the Lord high upon those hills," he said, "an ensign to all the world travellers as they sail through the Golden Gate into this wonderful harbour. Yes, sir, a great white temple of the Lord will grace those hills, a glorious ensign to the nations, to welcome our Father's children as they visit this great city."

Ten years later President McKay, then a member of the Council of the Twelve, inspected a site on one of "those hills" across the bay and recommended its purchase. It became known in the Church as "Temple Hill."

Now the "great white temple of the Lord" has been built and dedicated. On January 5, 1965, the temple will be opened for ordinance work to begin.

President McKay was assisted in directing the dedicatory services by his two counsellors, President Hugh B. Brown and President N. Eldon Tanner. They also addressed the congregations during the three days, as did many others of the General Authorities. All Church officials, excepting those who were on assignments outside the United States, were in attendance, as were also the auxiliary executives and other general officers.

Those in attendance at the six sessions were from the 40 Stakes of the Oakland Temple District. Music for each meeting was by a choir drawn from the Stakes in attendance at that session. Thus six special choirs were formed to participate during the three days.

Sister Jessie Evans Smith, wife of President Joseph Fielding Smith, sang as a solo during the Tuesday morning service, "Bless this House" with special words for the occasion. This song was repeated by other soloists at each of the other sessions.

The sacred "Hosanna Shout" was a feature of each service following the dedicatory prayer, and the singing of the "Hosanna Anthem."

The Oakland Temple is unusual in design. It is the work of Harold W. Burton, of Salt Lake City, a Church architect and a member of the Church Building Committee. His design is ultra-modern in style with a strong Oriental flavour.

Dedicatory Prayer

offered by President David O. McKay

at each of the six sessions at the

Dedication of the Oakland Temple

O GOD, our Eternal Father, Creator of the Heavens, the earth, and all things therein, we, Thy children, assemble here in sacred service in this Holy House with hearts full of gratitude unto Thee for Thy many blessings unto us.

We are grateful for the knowledge that we have of our relationship to Thee; that Thou art our Father, to whom we may go for inspiration and guidance and, when in time of trouble and stress, with our hearts full of hope and desire we may go as to our earthly father.

Help us to free our minds from idle thoughts, and our souls from selfish and envious feelings, that in sincerity and truth we may assemble as one in singleness of purpose in love of Thee, of one another, and of all sincere people throughout the world.

Oh, Father, wilt Thou grant unto us Thy guidance and Thy Spirit while we are thus assembled, and may we know that the channel of communication between Thee and us is now open. May we feel and know that we are partakers in reality of Thy Divine Spirit.

To that end, overlook our follies and our weaknesses, and let us come before Thee in sincerity of heart and purity of life. May what we say and do be wholly in accordance with Thy mind and will.

We are grateful that Thou didst send Thy Beloved Son into the world to reveal unto humanity Thine existence, and to establish on earth the way that men should go in order to come back into Thy presence as Thy sons and daughters.

We are grateful that throughout the dark ages, when this Light of Truth became practically obliterated, that Thou didst restore the Gospel in this Dispensation by Thine own appearance, and the appearance of Thy Beloved Son to the Prophet Joseph Smith, on which occasion Thou didst say, "This is my beloved Son. Hear Him!" We are thankful for the message which He gave to the whole world that Thou dost live; that Thou dost hear and answer prayer; that Jesus Christ is the Saviour of the world, and that through Him death has been conquered and the soul of man set free from death.

We are grateful that under Thy guidance and inspiration the Church of Jesus Christ was organized in its entirety, which gives opportunity to every man, woman, and child to render service to humanity in an organised way. We are grateful beyond expression for its influence throughout the world today. Extend this influence, O Father, that peace may soon be established upon the earth.

We are grateful that following Thy glorious revelation to the Prophet Joseph Smith, Thou didst in this dispensation restore by heavenly messengers the Aaronic and Melchizedek Priesthoods, and subsequently all the Keys of the Priesthood ever held by Thy Prophets from the days of Adam through Abraham and Moses to Malachi, who held the power to "turn the heart of the fathers to the children, and the heart of the children to their fathers" down to the latest generation. For this completeness and consistency of restoration of authority, we express gratitude today and praise Thy Holy Name.

We are grateful for this land of America, "choice above all other lands." The freedom vouchsafed by the Constitution of the United States, which guarantees to every man the right to worship Thee in accordance with the dictates of his own conscience, made possible the establishment of The Church of Jesus Christ of Latter-day Saints. O Father, may the American people not forget Thee. Help us to see the greatness of this country. We express gratitude for the right of the people to resort to the ballot, and for freedom to meet in legislative halls to settle problems and disputes without fear or coercion of dictators, secret police, or slave camps. Help people everywhere to sense more clearly that Government exists for the protection of the individual not the individual for the Government.

We pray for this country. Bless the President of the United States that he may have wisdom supreme to save the world as well as this nation from devastating war. Bless those associated with him. May they be enlightened and guided by Thy Spirit to maintain and uphold the glorious principles of human liberty!

We express gratitude to Thee for the men whom Thou hast chosen to lead the Church from the Prophet Joseph Smith, his brother Hyrum, and their associates, and their successors through the years down to the present General Authorities—the First Presidency, the Council of the Twelve Apostles, the Assistants to the Twelve, the Patriarch to the Church, the First Council of the Seventy, the Presiding Bishopric. Confer upon each of them a rich endowment of Thy Spirit that under their guidance the Gospel may go forth to all the nations of the earth.

Bless with health and wisdom Thy servant whom Thou hast called to lead Thy Church in this day. Continue to reveal to him Thy mind and will as it pertains to the growth and advancement of Thy work among the children of men. Bless abundantly his counsellors. May the First Presidency be united by the Spirit and Power of God in all their labours, and in every thought, word, and act may they glorify Thy Name. Here in this Holy House, with humility and deep gratitude, we acknowledge Thy divine guidance and inspiration. Help us to magnify our callings, and to preach to all the world the freedom which the Gospel gives. For Truth is Freedom, and gives the right to worship, to work, the right to serve. Help us never to lose sight of these blessings.

Bless the Presidencies of Stakes, High Councils, Bishoprics of Wards, Presidencies of Branches, Presidencies of the Melchizedek and Aaronic Priesthood Quorums, Presidencies and Superintendencies of Auxiliary organizations throughout the world. Guide them that they may be equal to the responsibility placed upon them. Keep the officers of the Quorums and Auxiliary organisations united, we beseech Thee. Keep them one as Thou and Thy Son are One, for unity is a great uplifting principle of the Gospel of Jesus Christ.

Forget not, we beseech thee, Thy servants who preside over the Missions of the Church throughout the world, together with all the Missionaries who have gone forth to proclaim to the peoples of the world the Restoration of the Gospel and the Plan of Salvation. Protect them from all evil, and bless them with the gifts and powers of their ministry. Bless their families that they may be sustained in peace and comfort.

We are thankful that Thou didst inspire Thy Prophet Brigham Young to prophesy to the Saints who had come around Cape Horn under the presidency of Samuel Brannan in 1847 that "in the process of time, the shores of the Pacific may yet be overlooked from the Temple of the Lord," and that later, in 1924, Elder George Albert Smith of the Council of the Twelve envisioned that one day "a Temple would surmount the East Bay hills, one that would be visible as a beacon to ships as they entered the Golden Gate from the far-flung nations of the earth." We are grateful, also, for the foresight of the faithful men who were appointed as a committee in 1934 to locate a site for a Temple and were inspired of Thee to choose this glorious site upon which this Temple now stands. We are grateful that through Thy divine intervention the site was made available and that Thy servant, President Heber J. Grant, authorized its purchase, and that in 1961 the decision was made to build this Holy House.

We are especially grateful, O Heavenly Father, for the Committee of Stake Presidencies who have had general charge of the organising and building of this Temple. Bless them for their devotion and unselfish service.

This Temple, the fifteenth, which has now been erected to Thy Holy Name, is a monument testifying to the faith and loyalty of the members of Thy Church in the payment of their tithes and offerings. We are grateful that the members of the Church recognise that the payment of tithes and offerings brings blessings and makes possible the proclamation of Truth, and contributes to the carrying out of Thy purposes through the building of chapels, tabernacles, and eventually Temples wherever the Church is organised.

We invoke Thy blessing particularly upon Thy people in this Temple District who have so willingly and generously contributed their means, time, and effort to the completion of this Holy Temple.

We are grateful for the spirit of cooperation that has influenced the men and women in this city and surrounding towns. We thank Thee for the cooperation of the Mayor, the City Council, the Chamber of Commerce, and the united action of all who have seen in vision the value of the House of God.

We thank Thee for every effort that has been put forth by the members, every sacrifice that has been made by the young boys or girls who have given of their dimes and dollars, to the millionaire who gave of his thousands. Accept, O Father, of the contributions from the widow, from the boys and girls who denied themselves some dress or some pleasure in order to make possible this edifice. May the Spirit that prompted them to give, to serve, be with them throughout their lives, for only by service may they obtain that happiness which passeth understanding.

Our Father, we pray Thee to bless all those who have laboured in the erection of this Temple, or who have, in any way, by their means or influence, aided in its completion. May peace abide in the homes of Thy people everywhere, and may sickness and disease be rebuked from their midst.

May each contributor be comforted in spirit and prospered a hundredfold! May all be assured that they have the gratitude of thousands, perhaps millions, on the Other Side for whom the prison doors may now be opened and deliverance proclaimed to those who will accept the Truth and be set free.

While His body lay in the tomb, Christ, Thy Beloved Son, preached to the spirits in prison who once were disobedient in the days of Noah, thus evidencing that those who have passed beyond the veil must also hear the word of God and obey the eternal principles of life and salvation.

Temples are built to Thy Holy Name as a means of uniting Thy people. living and dead, in bonds of faith, of peace, and of love throughout Eternity.

Help all, O Father, to realize more keenly and sincerely than ever before that only by obedience to eternal principles and ordinances of the Gospel of Jesus Christ may Loved Ones who died without baptism be permitted the glorious privilege of entrance into Thy Kingdom. Increase our desire, therefore, we pray Thee, to put forth even greater effort towards the consummation of Thy purposes to bring to pass the immortality and eternal life of all Thy children.

With these, and many other glorious principles in mind, we have met to render unto Thee the thanks and gratitude of our hearts.

And now, Father, as Thy servant, holding the Holy Melchizedek Priesthood, I dedicate this, the OAKLAND TEMPLE of The Church of Jesus Christ of Latter-day Saints, and consecrate it for the sacred purposes for which it has been erected. We dedicate it unto Thee, with all pertaining thereto as a House of Prayer, a House of Praise, a House of Worship, a House of Inspiration and Communion with Thee.

We pray Thee, Heavenly Father, to accept this building in all its parts, and to guard it from foundation to the towers which stand aloft. Protect it from earthquakes, hurricanes, tempestuous storms or other devastating holocausts. May the baptismal font, the ordinance rioms, and especially the sealing rooms be kept Holy, that Thy Spirit may be ever present to comfort and to inspire. Protect all the mechanical parts pertaining to lighting, heating, vetilating systems, elevators. Bless the persons who are charged to look after all such installations and fixtures that they may do so faithfully, skillfully, and reverently.

We dedicate the grounds upon which the Temple stands, and by which it is surrounded; the walks, ornamental beds, the trees, plants, flowers, and shrubbery that grow in the soil; may they bloom and blossom and become exceedingly beautiful and fragrant, and may Thy Spirit dwell in the midst thereof, that this plot of ground may be a place of rest and peace for Holy meditation and inspired thought.

Bless the President of the Temple, and his wife, as Matron. Let humility temper their feelings; wisdom and

President Mc Kay and President Stone.

kind consideration guide their actions. May they, and others who will be appointed as assistants, sealers, and custodians, maintain an atmosphere of cleanliness and holiness in every room. Let no unclean person or thing ever enter herein, for "my spirit," saith the Lord, "will not dwell in unclean tabernacles;" neither will it remain in a house where selfish, arrogant, or unwholesome thoughts abide. Therefore, may all who seek this Holy Temple come with clean hands and pure hearts, that Thy Holy Spirit may ever be present to comfort, to inspire, and to bless. May all who come within these sacred walls feel a peaceful, hallowed influence. Cause, O Lord, that even people who pass the grounds, or view the Temple from afar, may lift their eyes from groveling things of sordid life and look up to Thee and Thy Providence.

Now, O God, our Heavenly Eternal Father, the faithful membership of Thy Church through love for Thee and Thy children, have erected to Thee by tithes and offerings this Holy House in which shall be performed ordinances and ceremonies essential to the happiness, salvation, and exaltation of Thy children living in mortality and in the Spirit World. Accept of our offering, hallow it by Thy Holy Spirit, and protect and guard it by Thy Power.

With this prayer, we dedicate our lives to the establishment of the Kingdom of God on earth for the peace of the world and to Thy Glory forever, in the name of Thy Beloved Son, Jesus Christ, Amen.

Britain's ninth mission formed — the British South

Map showing the area covered by the British South Mission.

A NEW Mission begins operations in the British Isles on January 1. It will be called the British South Mission, and will have its headquarters at Reading in Berkshire, about 50 miles from London.

This will be the ninth mission to be formed out of the British Isles, and it will take its membership from sections of the British Mission on the east and the South-West British Mission on the west.

There will be 32 branches within the mission area at the outset, with an approximate membership of 4,015.

The branches in the new British South Mission are as follows:

Aylesbury (membership 59), High Wycombe (103), Slough (253), Staines (76), Windsor (34), Reading (332), Bracknell (72), Aldershot (82), Farnborough (76), Woking (25), Guildford (56), Bognor Regis (78), Portsmouth (182), Gosport (92), Isle of Wight (91), Maidenhead (39), Leigh Park (203), Brighton (365), Mitcham (124), Redhill (109), Crawley (184), Dunstable (70), Hayes (151), Kingston (75), Letchworth (35), Watford (138), Wembley (108), Winchester (138), Southampton (298), and Worthing (42).

Those branches remaining with the British Mission are:

Basildon, Braintree, Bury St. Edmunds, Cambridge, Canterbury, Chelmsford, Colchester, Dartford, Dover, Eastbourne, Gravesend, Grays, Gorleston, Harlow, Hastings, Ipswich, Lowestoft, Maidstone, Margate, Medway, Norwich (Kings Lynn), Sittingbourne, Southend, Tunbridge Wells and Croydon.

And the South-West British Mission will comprise the following branches:

Barnstaple, Bath, Bournemouth, Bridgewater, Bristol 1, 2, 3 and 4, Cheltenham, Chippenham, Cirencester, Exeter, Falmouth, Gloucester, Helston, Newton Abott, Plymouth 1 and 2, Poole, Redruth, Salisbury, St. Austell, Stroud, Swindon, Torquay, Paignton, Trowbridge, Weston-super-Mare, Yeovil and the Channel Islands.

The actual organisation of the British South Mission will take place at meetings on Sunday, December 27, when there will be a morning session for all the missionaries assigned to the new area, and an afternoon session for the Saints to vote in their new officers.

President Don Kimball Archer, who has been called to preside over the new British South Mission, has been in this country for a little over three months serving with his wife as a missionary in the South-West British Mission.

He comes to his new calling with a wealth of leadership experience behind him. During his months in this country he has served as president of the Reading Branch, but prior to his call on a mission he had been Bishop of the Holiaday Eleventh Ward for seven years. He had served on the Stake as Aaronic Priesthood committeeman, and as a counsellor in the Bishopric of the Holiaday Second Ward.

With him in this country are his wife, Sister Virginia Austin Archer, and two of their five children — Dennis Kimball and Kathleen, who is at present on a mission in the South-West British Mission. Sister Archer is a qualified nurse, a graduate of the L.D.S. School of Nursing

the FAMILY HOME EVENING

by DAVID BOULTON

ON January 1 a new programme is being introduced into the Church —the Family Home Evening Programme. I use the word "new" with my tongue in my cheek, however, for this programme is as old as the Church itself. In November 1831, the Prophet Joseph Smith received a revelation in which the Lord instructed us:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organised, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." (*D. & C. 68:25.*)

Many of us as parents tend to ignore the importance of this revelation and the meaning of it. We are quite happy to leave the gospel education of our children to those Primary and Sunday School teachers, forgetting that a child more easily steps in the footsteps of its parents, forgetting that lessons from a wise and understanding father or mother means a great deal to the children.

Now the Lord has again placed this responsibility squarely upon the shoulders of the parents, by re-emphasising the Family Home Night. This has always been a part of the Church programme, but a part that has never been taken as seriously as it should .

What exactly, then, is this new programme, apart from the re-introduction of the Home Night?

It is first and foremost a programme of "Teaching and Living the Gospel in the Home;" a programme of lessons, which the parents *share* with the children. Each family in the Church will be given a lesson manual, containing all that is necessary for an evening's programme.

For example, the first lesson of the year sets out to emphasise the fact that we are ALL children of our Heavenly Father. The following is a summary of that lesson to give you an idea of the extent and preparation that has gone into the planning of this Family Home Evening Programme.

In introducing this programme at the October Conference in Salt Lake City last year, Elder Harold B. Lee, of the Council of the Twelve, closed his remarks with this promise:

"I say to you Latter-day Saints, mothers and fathers, you children, if you will rise to the responsibility of teaching your children in the home—priesthood quorums preparing the fathers, the Relief Society the mothers —the day will soon be dawning when the whole world will come to our doors and will say, 'Show us your way that we may walk in your path'."

I AM A CHILD OF MY HEAVENLY FATHER

GOAL: TO HELP EACH MEMBER OF THE FAMILY FEEL THAT HE IS A CHILD OF OUR HEAVENLY FATHER AND CONSEQUENTLY HAS GREAT WORTH AND POTENTIAL.

Creating a spiritual atmosphere

Talk about the proposed Family Home Evening in the days before the programme begins, and plan for it during the day. This will create a spirit of anticipation in the adults of the family as well as in the children.

A hymn at the beginning that all the family knows will help to create the right atmosphere.

Follow with a sincere prayer for the Spirit of our Heavenly Father to guide the family in learning of its relationship to Him.

Lesson

In the manual two stories are given for this evening, which can either be read or told. Each one stresses the importance of the children. A story from your own experience can be used if it carries the same message.

Discussion

After the story let each person think of some good qualities that other members of the family have (father and mother included). For example, we could list truthfulness, unselfishness, a spirit of service, concern for others, happy disposition, integrity, etc. Make sure that each member is told of the GOOD qualities he or she is developing ... and NEVER permit anyone to mention a negative quality. See that each one feels that he is pretty special to the family.

Reading and discussion

Discuss the following question:

What makes you believe you are our Heavenly Father's child? (Encourage children and grown-ups to express their ideas, and show respect for their thinking.)

Bring out the following points:

1. We believe we are children of God because He has told us so through His prophets.

   (a) Explain how the Apostle Paul, to make the Greeks understand what the true and living God was like, told them that God is our Father and we are His offspring.

   READ TOGETHER Acts 17:22-29 (each family member old enough to read should have his own Bible and follow the verses .

   AND READ AGAIN Hebrews 12:9.

   "Furthermore we have fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of our spirits and live?"

   Why is *Father* capitalised and *fathers* not in that verse?

   Who are the *fathers of our flesh?*

   Who is the *Father of our spirits?*

   READ THE VERSE AGAIN—EVERYONE READING TOGETHER.

   Tell the family that each one is to read and memorise the verse during the week. If anyone in the family prints well, have them make a large copy of the verse and hang it up in the home where everyone can see it often.

   Using the family in this way will help them to become interested and unified.

2. Did Jesus teach that we are children of God?

   READ ALOUD Matthew 6:9.

   (Perhaps the very little ones in the family could memorise this verse, as it is easier for them to understand.)

   "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."

3. We know we are children of our Heavenly Father because His spirit reveals it to us. (Mother and/or father tell the children that when each of them was born and you saw this lovely new baby who was a real live person that could move and had eyes to see and ears to hear with, you knew you didn't have the power to produce such a miracle. You knew that the life in this child, the spirit, had come from Heavenly Father. This was His child whom He had sent to bless your home. Your part had been only to prepare the body in which this child of God would live.

Participation

Give each member of the family (father and mother included) a clean sheet of paper with their name written on the top.

Write on the sheet, first of all, all the good qualities that were suggested for each person, adding to it at this stage any talents that they have and other worthy characteristics.

Pass the sheets round for other members of the family to write their own comments. For example:

Peacemaker: He wouldn't quarrel when I didn't do my share.

Truthful: When he did something he shouldn't, he admitted it.

Pin each sheet up on a board where they will remain for all to see during the week. Each member of the family during the week will look for the talents, good qualities, abilities of every other member. When he has discovered a worthy characteristic, he can write it on that person's sheet. The person who writes the comment signs his name by it. NO NEGATIVE COMMENTS SHOULD BE ADDED. If a child hasn't learned to write, the parents can write for him.

These sheets can then be discussed at the next Family Home Evening.

Closing Prayer

This prayer can be offered by a child or adult.

Game and refreshment

Light refreshments make a happy conclusion to the study time. Let the children take turns in preparing the refreshments for the family.

Finishing the evening off with a quiet, family game.

Search the Scriptures

THERE is not anything in this world of as great importance to us as obedience to the gospel of Jesus Christ. Let us search these scriptures. Let us know what the Lord has revealed. Let us put our lives in harmoney with His truth. Then we will not be deceived, but we will have power to resist evil and temptation.

It is a requirement that is made of us, as members of this Church, to make ourselves familiar with that which the Lord has revealed, that we may not be led astray, for the Lord has said there are many spirits abroad in the land. Some of them are the spirits of men. Some are the spirits of devils; but He has given unto us His Spirit, if we will receive it, and that Spirit leads and directs in all truth. How are we going to walk in the truth if we do not know it?

We declare, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."[1] This being true, it becomes necessary for us to understand all that He has revealed, and that which He is now revealing; otherwise we are not in touch with His work and cannot know His will concerning us, for we do not comprehend it.

It is a thing most desirable, in order to bring to pass the exaltation of the saints, that all the members of the Church should become acquainted, intelligently, with all that the Lord has revealed through His servants the prophets. By so doing we may become acquainted with His will and understand the reason for each of the commandments He has given, and learn to be obedient to the laws and ordinances which have been prepared for our salvation.

The Lord is greatly pleased with His children when they devote their time and energies in study and reflection, with the desire to gain a perfect knowledge of these great principles and commandments, for without a knowledge of them, and obedience to them, we cannot be saved.

The promise has been made to all those who will receive the light of truth and through their research and obedience endeavour to acquaint themselves with the gospel, that they shall receive line upon line, precept by precept, here a little and there a little, until the fulness of truth shall be their portion; even the hidden mysteries of the kingdom shall be made known unto them; "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."[2]

"For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures might have hope."[3] Thus the Apostle Paul wrote in his epistle to the saints of Rome in reference to the inspired writings of the ancient prophets.

Again, to Timothy he wrote: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."[4]

For these reasons he advocated that the saints of his day should study the prophetic writings of the servants of the Lord that they might increase their knowledge of the sacred scriptures and grow in grace before the Lord, in the understanding of the doctrines of the Church, and thereby receive comfort in the hope of eternal salvation.

In that day when Paul wrote to Timothy and the Roman saints, copies of the Bible were not to be had, for the books which compose our holy scriptures had not been compiled. Neither could they all be found in the archives of each of the churches. Fortunate, indeed, were the members of any branch of the Church, in that day, who possessed a full set of books of Moses, the writings of the ancient prophets, and a very limited sprinkling of the epistles of the apostles. The four gospels had not been written, and the saints depended almost solely upon the testimony of the living witnesses for the teachings of the Son of God.

Such books as they had were written by hand on a parchment and

by JOSEPH FIELDING SMITH

President of the

Council of the Twelve Apostles

in the form of a scroll. These were usually kept and guarded very sacredly by the learned scribes or priests, who confined such writings with jealous care within the sacred precincts of the synagogues, where they were not exhibited to the public gaze of the common people, or subject to their profane touch.

The art of printing was unknown in that day, and the writing of the sacred books required a great deal of patience, time, and skill, in order that they might be produced even for use in the synagogues, or meeting places of the people. Therefore, the study of the scriptures—such as they were fortunate enough to have—by the people at large, in that day, was a privilege that was great indeed.

Yet, with their limited opportunities, the saints were commanded by the apostles of old, and even by the Lord our Redeemer himself, to make themselves familiar with the writings of all the prophets; and, with the great handicap under which they laboured, many of the primitive saints became exceedingly skilled in the knowledge of the gospel of the Lord and zealous advocates of the written word.

It would be well if we would follow the counsel the Lord has given us, which is: "And whoso treasureth up my word, shall not be deceived."[5] Treasuring up His word is far more than merely reading it. To treasure

it one must not only read and study, but seek in humility and obedience to do the commandments given, and gain the inspiration which the Holy Spirit will impart.

We should keep our feet on the ground and not get off in the realm of the mysterious, the speculative, the things which the Lord has not yet made plain. There are so many important matters pertaining to our duties and salvation which are clearly and positively revealed; it is with these that we should spend our time and to which we should give our thoughtful study.

The discussion of mysteries and doctrine only partly revealed can await the coming of the Lord, for then "He shall reveal all things—things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof."[6]

The fundamental principles of the gospel—all that have to do with the salvation of man—are very clear and can be understood by those with ordinary intelligence. To spend time discussing useless questions which have no bearing on our salvation, and have no relationship to the commandments and obligations required of us by the plan of salvation, is just a useless pastime.

If we will seek the Spirit of the Lord for guidance in humility, with "a broken heart and a contrite spirit,"[7] we will not find many difficulties that we cannot surmount, the apparent inharmonies will vanish away, and we will be able to see the wisdom of the Almighty in all that He has revealed.

1 Ninth Article of Faith
2 Matt. 7 : 8; D. & C. 76 : 1-10; 98 : 11-15 121 : 26-32; 128 : 21; 28 : 9-13.
3 Rom. 15 : 4.
4 2 Tim. 3 : 16
5 Joseph Smith 1 : 37.
6 D. & C. 101 : 32-33.
7 D. & C. 59 : 8

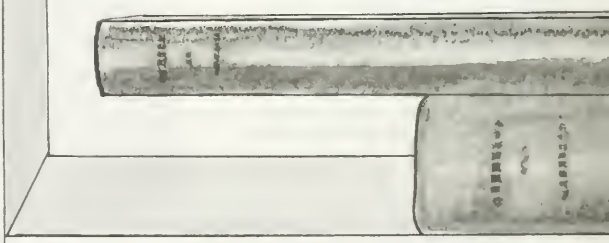
'For in them ye think ye have eternal life'

by S. DILWORTH YOUNG
of the First Council of Seventy

THE phrase "for in them ye think ye have eternal life" is an explanatory rebuke delivered to the Jews who were rejecting the Lord Jesus Christ and his message. The verse (John 5:39) begins, "Search the scriptures . . ." and ends ". . . and they are they which testify of me."

Looking back nearly 2,000 years it seems odd that anyone hearing the word of life spoken by its author would not recognize the similarity of his message to that spoken by his prophets. It is still more remarkable that seeing the Lord and hearing him would not awaken in their hearts the testimony that here, indeed, was the promised Messiah.

The Jews thought, apparently, that what had been written in the law and the prophets was sufficient for their salvation. They, seemingly, could make no connection between the prophecies and their fulfillment. Here is the law (they seemed to say), obedience to it is the sure way. Disobedience brings trouble and could



end in disaster. As for the prophets? We have had none since Malachi.

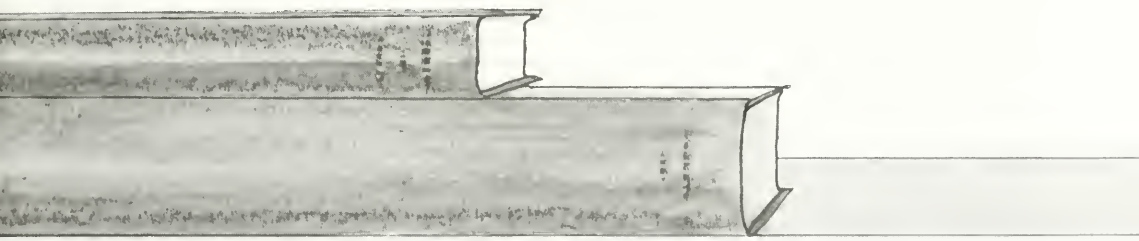
So the Jews sat, secure in the thought that the law was not only very old but contained all that was necessary to please God. They included its man-made additions, the following of which had bound them, as effectively as with iron bands, to a form exacting and useless. God had spoken at Sinai; Moses was the law giver; the law was ascribed to him, as well as its accretions for from that time on.

The prophets had spoken, but then, by now, they interpreted the prophecies to indicate a Messiah who would liberate them, take revenge on their enemies, and give them the promised land as an inheritance. So intent were they, for the most part, on the thirst for revenge, and the earthly rewards of wealth, power, and position that they could not know the Saviour when he came, so different was he from what they expected.

There have been students of the scriptures who, with logical appraisal, have come close to the truth of the doctrine in those passages of scripture which seemed clear. The whole host of the reformers of the 16th and 17th centuries were of this type. Most of them objected to certain forms of interpretation of the traditional belief. With logic and argument they interpreted the way of life. But even they could not see clearly the way of life. They could read as did the Baptists, that baptism was necessary to salvation, and they could clearly prove that immersion was, at the time of Christ, the mode of its fulfillment. The men who headed the reformation were well taught in Greek, so the Greek words of the ancient manuscripts could be read by them direct, without intermediary interpretation. To baptize was to immerse, they knew, and thus hugged this form to their bosoms. But they could not seem to be concerned with the idea of authority to baptize or from where it came.

There were other groups which tied to the method by which a church was to be organised. As fast as one group would settle upon a system, another would object to the interpretation of the first group. Then there were those who accepted without reservation that kings were enthroned by divine right and with the full approbation of God; and therefore had equal rights with church leaders to regulate and appoint church leadership.

Even the ancient church — the Jewish church — was beset with the same type of difficulty. There was the great division when Judah and Israel were set up as separate kingdoms. There were degrees of belief and practice. The recent translations of the Dead Sea Scrolls reveal the practice of one group which did not see eye to eye with the Jewish church at least one hundred years before, and for some time after the life of the Lord Jesus Christ. They could all search the scripture and each in his



own way could think that in them he found eternal life.

But as a matter of fact, the searching of the scripture requires more than a reading and a private interpretation. An example of the need for something more may be seen in the 18th chapter of Ezekiel. Into the literature and beliefs of the people had crept a proverb:

"The fathers have eaten sour grapes and the children's teeth are set on edge."

Then came the rebuke:

"As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."

The remainder of the chapter is an explanation of the law of repentance, and why this traditional proverb was error.

In this case there was added the necessary ingredient to correct the error and explain the true principle. That ingredient was the true representative of God who spoke the truth by the power of God. Such men are called prophets. Without them to explain the true meaning of scripture all of us are sure to be led off on tangents of error in belief and practice.

In the case of the Saviour's rebuke the setting is correct. Here is the prophet — indeed the source of all prophecy (and, like most prophets, not recognised as such) informing the Jews that he is the one of which the scriptures testified. As long as they believed that the written word was superior to the living prophet, they would keep on in error.

But if the scriptures were correctly interpreted, they would testify of him. When the heavens open and the spirit of the Lord is given to a true prophet, then the scriptures are given their true meaning. They do testify of Christ as he said, "For they are they which testify of me." The testimony is more than a reading of the words or of an understanding of its history. There must be added the one key which unlocks the scripture to the understanding. That key is revelation, but revelation of a certain kind. It must be revelation today, now. As the Lord Jesus Christ stood before those cynical skeptics, he was a prophet speaking today, modern. That is, in his day, in his time he was speaking today, now. In each time, in each period, the prophet spoke today, and for them, now. "Surely," said Amos, "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) This being true we must look to prophets for the eternal interpretation of events.

Amos spoke one truth which applies always. Others have spoken for their day, but the prophecies being true, they speak for our day also. Paul, a prophet, as well as an apostle, spoke of the authority to speak in the name of the Lord and reminded the Roman Saints that, "No man taketh this honour unto himself but he that is called of God as was Aaron." (Romans 5:4). So important did he deem the necessity of a man being called of God by revelation to a prophet, that he mentioned Aaron as the arch type. Anyone who has read Exodus 28:1, 40:13-15 knows the means taken to call Aaron. In this case Moses, called personally by the Lord, received revelation to call and appoint Aaron.

The incident of Aaron as told in Exodus and repeated by Paul is in entire harmony with that of Amos.

There are other statements by prophets which are equally applicable in our day. Some are made as observations of fact. Such an observation is the proverb. "Where there is no vision the people perish ..." (Proverbs 29:18). This being a true proverb, special poignancy is given to the prophecies of Amos and Isaiah. Amos saw an apostasy which would fill the earth:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and young men faint for thirst.' (Amos 8:11-13.)

Isaiah saw the same condition:

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (*Isaiah 60:2.*)

Both prophets saw the calamity and both saw its relief in a restoration of the power of God among the people.

Long years after these prophets spoke, another prophet gave the words of hope. John saw, understood, and spoke:

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

(*Revelation 21:7.*)

All of these prophecies and revealed truths are taken from the words of prophets who lived at far distant periods of time from us, and far separated times one from another. They spoke of conditions which would exist. Each one of them witnessed that the Lord spoke, and most of them told of a time when the Redeemer should come. One of them, Isaiah, spelled out his coming so completely that one wonders how the Jews could have misunderstood the Lord when he stood in their midst.

Today the necessity for prophets still exists. Nor has the Lord forgotten his promise. On a spring day in 1820 he broke the long silence of the heavens, and spoke to His appointed prophet, Joseph Smith. From that time on we have seen with our own eyes the unfolding of the restoration which, long prophecied, had filled Isaiah with awe. Truly it is a "marvellous work and a wonder." We see, with joy, that the Church of Jesus Christ is on the earth, and we search the scriptures with new light, for the Prophet Joseph Smith has brought all of the prophecies of the restoration into one fulfillment, even as he has been directed by the Lord.

We now may search the scriptures, for with the living prophet to give us the word of the Lord, we no more need to think that only in them is eternal life. In them is the witness that through the restoration of the Gospel, and by the guiding hand of the living prophet of God, we may have (not think we have) eternal life. They do testify of Jesus Christ, the Son of God, in harmony with the restored power to act in his name which gives us the right to seek eternal life through the truth of the restored Gospel.

The verse of scripture contained in John 5:39,

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

would convey the viewpoint of modern prophets if we were to say:

"You have the scriptures and have thought they only contained the fulness of eternal life. But actually the scriptures testify of me, the Lord; therefore follow me, the living Lord, and follow the prophets whom I appoint. They will guide you in the living church to eternal life."

Elder S. Dilworth Young has been a member of the First Council of Seventy since May 23rd, 1945. By profession Elder Young is a scout executive, having served 22 years as executive for the Ogden Area Council, Boy Scouts of America.

He served a mission in the Central States from January, 1920 to October 1st, 1922.

After his call to be one of the General Authorities of the Church, Elder Young served as president of the New England Mission from May 17th, 1947 until April 1st, 1951.

He is the author of three books written for young people, two for boys and one related to family life. He has also written many short articles.

Had ye believed Moses, ye would have believed me:

for he

ALTHOUGH the scriptures contain detailed predictions of the coming of the Saviour, the people of his times, even his own disciples, did not fully comprehend them. This was true of those scriptures which later became a part of the Old Testament but even more so of other scriptures which it is now believed were available and widely read at the time of Jesus's birth.

These "other" scriptures are now known as the Pseudepigrapha,[1] manuscripts of which have been known to the scholars for many years and portions of which have recently been found in caves near the shores of the Dead Sea and in other archaelogical excavations in the country formerly known as Palestine. This discovery provides convincing evidence that these records are at least approximately 2,000 years old and thus were in existence, possibly prior to the Saviour's birth.

It is a well known and fully accepted fact that the Bible is a compilation of "selected" scriptures. The King James version, for example, does not contain all of the scriptures that were available at the time it was compiled. In the Bible, itself, there are references to at least sixteen books which never became a part of the canon. Some of these "Lost" records are "The Book of the Covenant," "The Acts of Solomon," "The Book of Gad the Seer," "The Sayings of the Seers," "The Assumption of Moses," and the "Prophecies of Enoch."[2]

The Bible as the word of God

The Church of Jesus Christ of

wrote of me

by President O. PRESTON ROBINSON
British Mission President

Latter-day Saints believes that the "Bible is the word of God as far as it is translated correctly." On several occasions the Prophet Joseph Smith expressed his own convictions regarding "Lost" scriptures. On one occasion, for example, he said, "From sundry revelations which have been received, it was apparent that many important points touching upon the salvation of men have been taken from the Bible, or lost before it was compiled." On another occasion, he said, "I believe the Bible as it read when it came from the hands of the original writers. Ignorant translaters, careless transcribers, or designing and corrupt priests have committed many errors." (Teachings of the Prophet Joseph Smith pp. 9-11, 327.) The Book of Mormon testifies that many important scriptures were left out of the Bible.

On the occasion, as recorded in the fifth chapter of John, when Jesus told the cripple to "Take up your bed and walk," He was severely criticised by the Jews for requiring even a miraculously healed person to do work on the Sabbath. Jesus chided the Jews for their ignorance and hypocrisy, saying, "Ye search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me."

What were the scriptures which the Jews searched which testify of Jesus? Actually, the New Testament, which records so extensively and in such detail that Jesus is the Christ, the Son of God, had not at that time been compiled. In fact, John's Gospel was not written until at least 25 years after the Crucifixion. Obviously, there then must have been other scriptures which were in wide, current use. In fact, in this same conversation with the Jews, Jesus said, "For had ye believed Moses, ye would have believed me: for he wrote of me." (John 5:39, 46.)

The Writings of Moses

What were the records compiled by Moses in which this great Prophet wrote of the coming of the Saviour? Are they a part of the canon of the Old Testament?

It is a generally accepted fact that Moses compiled the History as recorded in the first five books of the Old Testament. In these first five books, the Pentateuch, with the exception of a general promise given to Abraham and possibly the Prophecy of Balaam (Genesis 18:18, Num. 24:17-19), there is only one other reference which could be interpreted as prophesying of Christ's coming. This is found in the eighteenth chapter of Deuteronomy 15th verse, which records, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall harken."

In the Acts of the Apostles, in the Book of Mormon and by Joseph Smith, himself, this scripture has been interpreted as referring to the Saviour. This, however, is the only specific reference in the Biblical scriptures believed to have been written by Moses. In view of the fact that Jesus emphasised that Moses had written of him and recognizing that other scriptures were available which could have been compiled by Moses, is it not reasonble to conclude that Jesus, in his statement, could have been referring to these "Lost" Scriptures?

Moses's writings in the Old Testament covers the period of history from the time of Adam until the arrival of the Ten tribes near the promised land. This religious period covers the history of Abraham, Isaac and Jacob and the Twelve Patriarchs. It would include the writings of Enoch, Lamech and Noah.

Among the books of the Pseudepigrapha, fragments of which have been found in the Dead Sea Caves, are the writings of Enoch, Noah, Abraham and some of the Twelve Patriarchs. If Moses compiled the history of this period, it is quite likely that he also wrote, or at least, compiled these books. Consequently, if these books contain refernces to the coming of Jesus, these could have been the books referred to by the Saviour when he said, "For had ye believed Moses, ye would have believed me: for he wrote of me."

The Pseudepigrapha Testify of Christ

To what extent do these old records testify of Jesus as the Saviour and Son of God? The following are some direct quotes from these remarkable old manuscripts.

From the Book of Enoch:

"And from the beginning the Son of Man was hidden, and the Most High preserved him in the presence of His might, and revealed him to the elect. And the congregation of

the elect and holy shall be sown and all the elect shall stand before him on that day."

Also:

"For I and My Son will be united with them (the children of earth) forever in the paths of uprightness in their lives: and ye shall have peace: rejoice, ye children of uprightness."

From the Patriarch Simeon:

"Then the Mighty One of Israel shall glorify Shem, for the Lord God shall appear on earth and Himself save men."

Also :

"For the Lord shall raise up from Levi as it were a High Priest, and from Judah as it were a King. He shall save all the gentiles and the race of Israel."

From the Patriarch Levi:

"And by thee and Judah shall the Lord appear among men saving every race of men. And from the Lord's portion shall be thy life, and He shall be thy field and vineyard."

Also:

"And behold I am clear from your ungodliness and transgression, which ye shall commit in the end of ages against the Saviour of the world, Christ acting godlessly, deceiving Israel, and stiring up against it great evils from the Lord."

From the Patriarch Judah:

"And after these things shall a star arise to you from Jacob in peace, and a man shall arise like the Son of Righteousness, walking with the sons of men in meakness and righteousness: and no sins shall be found in Him."

From the Patriarch Zebulon:

"And after these things shall there arise unto you the Lord Himself, the light of Righteousness, and ye shall return unto your land, and ye shall see him in Jerusalem, for his name's sake."

From the Patriarch Dan:

"For the Lord shall be in the midst of it (Jerusalem) and the Holy One of Israel shall reign over it in humility and in poverty and he who believeth on him shall reign amongst men in truth."

From the Patriarch Asher:

"Until the Most High shall visit the earth, as man, with men eating and drinking and breaking the head of the dragon in the water. He shall save Israel and all the gentiles."

From the Patriarch Joseph:

"And I saw that from Judah was born a virgin wearing a linen garment and from her was born a lamb, without spot: and on his left hand there was as it were a lion; and all the beasts rushed against him, and the lamb overcame them, and destroyed them and trod them under foot. And because of Him the angels and men rejoice, in all the land."

Also:

"Do ye therefore, my children, observe the commandments of the Lord, and honour Levi and Judah: for from them shall arise unto you the Lamb of God, who taketh away the sin of the world one who saveth all the gentiles and Israel. For His Kingdom is an everlasting Kingdom, which shall not pass away."

From the Patriarch Benjamin:

" ... The Most High shall send forth his salvation in the visitation of an only begotten prophet and he shall enter into the Temple and there shall the Lord be treated with outrage, and he shall be lifted up upon a tree. And the value of the Temple shall be rent and the Spirit of God shall pass on to the Gentiles as fire pours forth. And he shall ascend from Hades and shall pass from earth into Heaven and I know how lowly he shall be upon the earth and how glorious in Heaven."

These are only a few of hundreds of references to the coming of Christ which are recorded in these ancient, "Lost" records. Perhaps the reason why these old scriptures have not been more widely known and actually a part of the canon of the scriptures, is because until the discovery of records in the Dead Sea Caves the scholars were dubious about their age and authenticity. Now that fragments of them are being discovered in the caves, the fact of their authenticity is being re-studied with a growing conviction that these old records are authentic and, without reasonable doubt, were available in scroll form prior to and during the lifetime of the Saviour. If so, these records could have been the ones to which Jesus referred when he said, "Had ye believed Moses, ye would have believed me: for he wrote of me."

That Moses did write and compile records is testified to in another ancient record, reputed to have been written by Moses, himself. In an ancient record known as "The Assumption of Moses" the Prophet re-

cords:

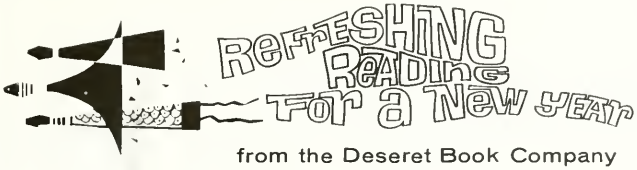
"And receive thou this writing that thou mayest know how to preserve the books which I shall deliver unto thee: and thou shall set these in order and annoint them with oil and cedar and put them away in earthen vessels in the place which he made from the beginning of the creation of the world, that His name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of days."

Records in caves near the Dead Sea

Actually, as instructed by Moses, these records were annointed with oil, wrapped in linen cloth and stored away in earthen vessels in the extensive labyrinth of natural caves which have existed for centuries in the limestone hills that surround a portion of the Dead Sea. It was in these caves, in fact, that David once hid when he was fleeing from the anger of Saul. Perhaps they were prepared from the beginning by the Creator, himself, for the storage purposes for which they were used. Archaelogists agree that the atmospheric conditions and temperatures in these caves, the humidity and other characteristics are ideal for the preservation of ancient records. Here, these old records have remained hidden for thousands of years only to be brought forth in these last days further to give proof that Jesus is the Christ, that His Gospel is eternal and that only through applying and living in accordance with His principles can the people of the world find security and peace.

1 Pseudepigrapha The term Pseudepigrapha has been given to certain ancient writings whose authorship, according to the scholars, is questionable. They believe these books were not written by those whose names appear as authors. But rather were written Pseudonomously and hence they are called Pseudepiagrapha

2 See Exodus 24 7, Numbers 21 14, Joshua 10:13, I Samuel 10:25, I Kings 11:41, Chronicles 29:29, 12:15, 20:34, 26:22, 33.19, I Corinthians 5-9, Eph 3:3, Colosians 4 6, Jude 3:14.



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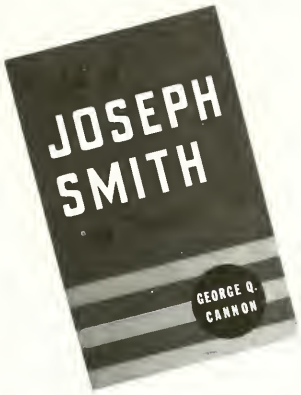

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Act for Yourself

says MARION D. HANKS

of the First Council of Seventy

WHEN I was a little boy I stoutly resisted my mother's efforts to take me to start my first day at kindergarten. I cried and clung to her and pleaded desperately not to be forced to go. My reason was simple, and not what might have been expected. I wasn't afraid to leave my mother or of meeting the teachers and others; I was ashamed of my ignorance! I didn't know how to read and write, and I didn't want the other children to know it! It was very difficult for my mother to get me to understand that I was *going* to kindergarten to *learn* how to read and write; that was my purpose.

This same principle sometimes applies when good people let God's books sit on the shelves gathering dust. They want to be able to read and learn from them and are sorry for their lack of knowledge and understanding, but they don't know how to go about it and so don't try.

Learning to learn from the scriptures is like learning anything else—it takes effort and determination. The beginning point is to READ, and I suggest that you do at least some of it out loud with a companion learner. As you read, LISTEN carefully, and THINK.

What is it the writer is saying?

What does it mean to us and our times?

How does it apply to you?

Can you think of a question it answers and of a way to use it in your life?

In your reading of the scriptures or other good books, have you come across any other statement that is similar to this one or that treats the same subject

Try to think of other scriptures or scriptural stories that relate to or tie in with what you have just read. Make a note of the references in the margin of the passage you read. Think about them. ORGANIZE your understanding of them by asking yourself questions and trying to answer them with the scriptures you've selected.

Suppose you were reading the Doctrine and Covenants and came to Section 1, verses 31-33, which speak of sin and repentance. Suppose that you search your memory and recall that repentance was the message John the Baptist came out of the wilderness crying. You know that you can read about this in the Bible. You look in the Bible concordance in the back of the New Testament under Repent, or Repentance. You find many choice references to this subject, including one to Matthew 3:1-12, where it is written that John the Baptist came preaching in the wilderness, "Repent ye: for the kingdom of heaven is at hand." In Matthew 4:17 we read that Jesus, too, "began to preach and to say, "Repent: for the kingdom of heaven is at hand." The Bible concordance tells us that in Acts 2:38 we can find another great statement about repentance, as Peter on the day of Pentecost tells the people what they must do to be saved.

Now we are on our way! The search is getting more interesting! We try to remember where else in the scriptures we have read something about repentance, and turn to the Doctrine and Covenants Index and Concordance to check. There we find dozens of refences, including one in Section 58:42, 43, that teaches a great truth about repentance and tells how we may know if one has repented of his sins. We are told how to repent and that if we do God will forgive us and never remember our sins! In Section 18:10-16 we are reminded of the worth of souls and how great is the joy of the Lord in one soul that repents.

Turning to the Book of Mormon we recall the marvellous teachings of Jesus in 3 Nephi 27:13-22, and Alma's great instructions to his son Corianton who had made a tragic moral mistake.

We have begun to really learn FOR OURSELVES what the scriptures teach about repentance. We have carefully marked each reference. Now we read all of them and ask ourselves some questions:

What is repentance?

How do you repent?

Why should we?

Who said so?

What should we repent of (quickly we think of Proverbs 6:16-19 where the Lord tells us seven things that are an abomination to him, and some of them are things most of us have been guilty of at one time or another)?

What are God's promises to us if we do repent?

What if we do not?

We refer again to the scriptures we have read and assembled and find answers to all of these questions. We organize the questions in a way that will give us a coherent series of answers teaching the meaning of true repentance. We determine to *act* on this new knowledge, *learned for ourselves*, and to teach and share it.

By reading, listening, marking organising, and beginning to digest the scriptures, by applying them to ourselves, we have introduced ourselves to the great adventure of knowing the word of the Lord. We find more and more of interest as we read. We learn of Joseph Smith's mistake in surrendering the manuscript of the translated portion of the Book of Mormon, and of the Lord's chastisement to him. We see a lesson for ourselves and our children in the stirring reminder the sorrowing young prophet receives from the Lord: "Although (other) men set a naught the counsels of God, and despise his words — Yet *you* should have been faithful ; ... Behold *thou art Joseph*."

We know that what the "Joneses" do or what the "crowd" does isn't the true measure of what WE should do. We must make our own decisions and not let others make them for us. After all, the Lord said that we are free agents, that we are to "act for ourselves and not to be acted upon," didn't He?

Now where was that? Wasn't it in 2 Nephi 2:26?

And we are off again on another leg of the adventure ... searching the word of the Lord.

 by DAVID B. HAIGHT, President of the Scottish Mission

Your Ward Organisation

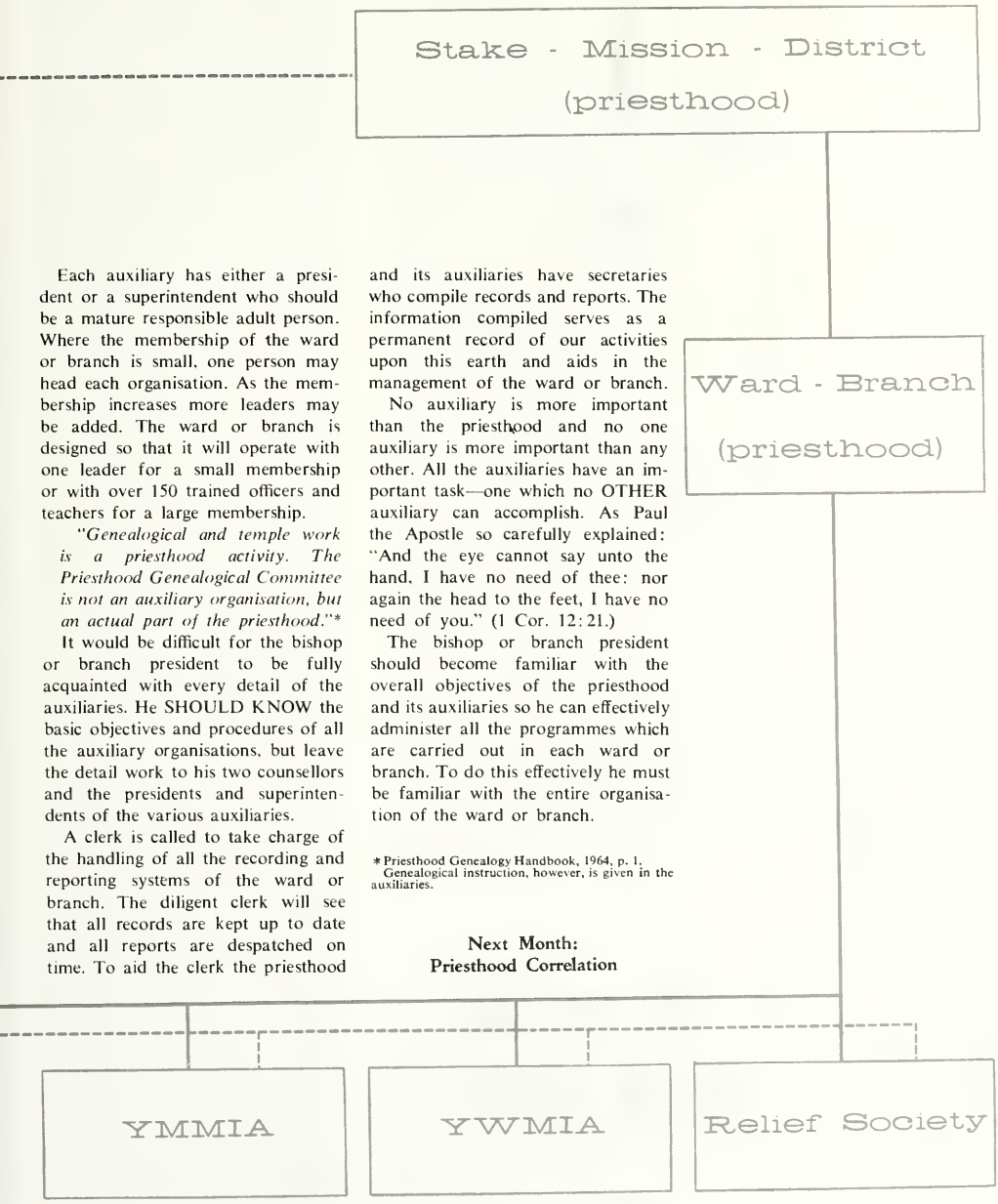
THE newcomer to the Church of Jesus Christ of Latter-day Saints may think its organisation complicated. However, the Church is very simple in design.

The Priesthood, which is the authority of the Lord to perform all ordinances and conduct all activities, forms the basic core of every ward or branch.*

Every ward or branch should have an organised Aaronic Priesthood with one or more advisers and other leaders as they are available and required. A bishop or branch president should *never be so busy with the auxiliaries that he fails to organise the basic core of the ward or branch, namely the priesthood.*

Several organisations which are aids (auxiliaries) to the priesthood have been organised. These auxiliaries each have a specific purpose.

1. The *Primary* has the responsibility to teach children to walk uprightly before the Lord. It is designed to teach children to pray and love the Lord, prepare them for baptism at the age of eight and prepare young men for the priesthood at the age of twelve. This auxiliary provides recreation for the children and teaches them to be reverent. It has jurisdiction over children from the age of four to eleven.
2. The *Sunday School* is responsible to teach the Gospel to all the members of the Church, develop their faith and their testimony of the Gospel.
3. The *Mutual Improvement Association* both young men's and young women's is designed to provide recreation for all members of the Church over twelve years of age and develop their literary tastes and their testimonies of the Gospel.
4. The *Relief Society* is open to all women of good character "to manifest benevolence, irrespective of creed or nationality; to care for the poor, the sick, and the unfortunate; to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to raise human life to its highest level; to elevate and enlarge the scope of woman's activities and conditions; to foster love for religion, education, culture and refinement; to develop faith; to save souls; to study and teach the gospel."



Each auxiliary has either a president or a superintendent who should be a mature responsible adult person. Where the membership of the ward or branch is small, one person may head each organisation. As the membership increases more leaders may be added. The ward or branch is designed so that it will operate with one leader for a small membership or with over 150 trained officers and teachers for a large membership.

"*Genealogical and temple work is a priesthood activity. The Priesthood Genealogical Committee is not an auxiliary organisation, but an actual part of the priesthood.*"*

It would be difficult for the bishop or branch president to be fully acquainted with every detail of the auxiliaries. He SHOULD KNOW the basic objectives and procedures of all the auxiliary organisations, but leave the detail work to his two counsellors and the presidents and superintendents of the various auxiliaries.

A clerk is called to take charge of the handling of all the recording and reporting systems of the ward or branch. The diligent clerk will see that all records are kept up to date and all reports are despatched on time. To aid the clerk the priesthood and its auxiliaries have secretaries who compile records and reports. The information compiled serves as a permanent record of our activities upon this earth and aids in the management of the ward or branch.

No auxiliary is more important than the priesthood and no one auxiliary is more important than any other. All the auxiliaries have an important task—one which no OTHER auxiliary can accomplish. As Paul the Apostle so carefully explained: "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." (1 Cor. 12:21.)

The bishop or branch president should become familiar with the overall objectives of the priesthood and its auxiliaries so he can effectively administer all the programmes which are carried out in each ward or branch. To do this effectively he must be familiar with the entire organisation of the ward or branch.

* Priesthood Genealogy Handbook, 1964, p. 1. Genealogical instruction, however, is given in the auxiliaries.

Next Month:
Priesthood Correlation

MELCHIZEDEK PRIESTHOOD

by President MAX A. BRYAN of the British Mission

'Go ye into all the world'

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (*Mark 16:15.*)

THE objective of the missionary programme of the Church is to bring the message of the Restored Gospel to the honest in heart the world over. This applies equally to those non-members within the stakes of Zion as it does to those beyond the stakes of Zion who have no knowledge of the saving principles and ordinances of the Gospel. To accomplish this objective all the resources of the Church are needed. All units directed by the priesthood authority have a call to action in respect to the missionary programme of the Church.

The home is the fundamental unit of the Church organisation. At the head of the ideal Latter-day Saint home is the father who is a bearer of the Holy Priesthood. His is the responsibility to guide the destinies of the members of his family by love, patience, long-suffering, and righteous example and to bring about an increase in testimony, a love of the gospel and a desire to abide by righteous principles. At the side of the father is the mother who is divinely charged with the responsibility of helping to train children to pray, to live uprightly, and to serve the Lord.

The foremost missionary responsibility of the home is the training of future missionaries. The home is the major training ground of the sons and daughters who are to become missionaries. Parents should systematically teach the principles of the Gospel in the home and do all within their power to influence their children toward missionary service. The priesthood father and the home should plan to assume the financial responsibilities of missions for their children. This long-range missionary financing plan might well start with the child's first savings account.

The charge given to members of the Church by President David O. McKay, of, "Every Member a Missionary," opens up another area for

missionary service by the home and family. Every member of a good Latter-day Saint family, parents and children included, have the opportunity and responsibility of preaching the Gospel through the life he lives. In this area again the priesthood father is the pace-setter, aided by his wife and children. This can be accomplished by a programme of friendliness, neighbourliness, genuine interests, and helpfulness. A tremendous missionary influence can radiate from each well-ordered Latter-day Saint home.

The Lord has charged Latter-day Saints in modern revelation that it, "Becometh every man who hath been warned to warn his neighbour." (D. & C. 88:81.). This leaves all of us without excuse, especially the priesthood holder who is the head of a family. He should prepare himself by faith and prayer and in the course of wisdom ask his non-member friends these two Golden Questions: "What do you know about the Mormons?" and "Would you like to know more?" As the father, mother, or children ask these questions of a neighbour, friend, fellow-worker, or playmate, the priesthood father and mother have the responsibility and privilege to open their home for group cottage meetings where the missionaries may teach those who desire to know more about the Gospel.

The passing on of names for referral is a responsibility of all members of the Church and can become a family and quorum project. Names of non-member relatives and friends living in other areas may be passed on to Home Teachers or missionaries for the purpose of seeking them out and teaching the Gospel to them. The priesthood holder as head of the house should again lead out in the referral programme.

Under the Priesthood Correlation Programme of the Church, the quorums have been given special responsibilities in regard to missionary work. Every member of every Melchizedek Priesthood quorum or group has many opportunities and responsibilities in relation to the total missionary programme. Some of these responsibilities are:

1. Keeping in regular communication with missionaries. Every male missionary who serves the Church is a member of the Melchizedek Priesthood. If he is a full-time missionary his name continues on the record of his quorum during the entire period of his mission.
2. Helping to provide financial assistance to missionaries is another area of quorum or group responsibility. This can best be accomplished by building up a missionary fund for those going into the mission field who need financial assistance.
3. To prepare themselves to go into the mission field as couples. There is a constant need in the missions for couples possessing experience and judgment to assist in strengthening branches in the missions.
4. Melchizedek Priesthood quorum and group leaders should participate and encourage their priesthood associates to engage in the programme of "Every member a Missionary," in the fellowshipping of newly baptised converts, and to be alert to every opportunity to obtain and pass on referrals to stake, district, or full-time missionaries.

"The responsibility of preaching the gospel rests upon us. Let me urge more diligence in living the principles of the gospel. We may preach, we may write and publish books; but the most effective way of preaching the gospel to the peoples of the world is by example." — President David O. McKay.

GOD

"We believe in a God who is Himself progressive, whose majesty is intelligence; whose perfection consists in eternal advancement . . . a Being who has attained His exalted state by a path which now His children are permitted to follow, whose glory it is their heritage to share."

TALMAGE "Articles of Faith"

GENEALOGY

by SYGER T. HASENBERG

Research for Beginners

"The greatest responsibility in this world that God has laid upon us, is to seek after our dead. This doctrine was the burden of the scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation."

Joseph Smith.

AS we can read in the above quotation, we as Latter-day Saints should seek after our dead. Some of us might have records available and therefore not too much actual work is involved. Most of us, however, have to do research.

To be successful in Genealogical research we have to plan. Far too many beginners start to do research without realizing what they are going to run into or how to cope with the material they might find. It is, therefore, important that we build our research on a well-planned foundation, setting out with one purpose in mind—to do research on a family name in one area for a given period of time.

It would greatly help the researcher if he became familiar with the area he intended to do research in. This might involve the study of maps to see the various names of towns and hamlets which surround the area where he plans to work. It might also be advantageous to make a study of the history of the area. This will all undoubtedly be of great help in any research.

The next item is that he should be familiar with the records he is planning to do research in. Just remember that we should not stop research until we have gone through ALL

CONTINUED ON PAGE 40

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ADULT

by PHIL D. JENSEN,
President of the N. Scottish Mission

THE WAY UP

AT a recent baptismal service in Edinburgh, a young man became a member of the church. His hair was hardly dry before he posed the question:

"Well now—what's next—where do I go from here?"

Yes, indeed, where *does* he go from here!

A product of six or more organised and detailed lessons on the principles of the gospel, this young man has studied and prayed and changed his life drastically and dramatically in recent weeks. He has for the first time in his life received a true understanding of the nature of his Heavenly Father. He has given up old habits to conform to the principles of health contained in the Word of Wisdom. He has made sacrifices to meet the challenge of Tithing and Fast Offering and the Building Fund, and perhaps, along the way he has said goodbye to friends and family who may no longer accept him for what he has become.

These changes clearly indicate that what this young man has become has been the result of what may be termed a "step-by-step" process. It is obvious that the answer to his question must be resolved through the same process in the nature of a step-by-step ACTIVITY PROGRAMME.

As the result of his conversion, he undoubtedly has his heart set upon achieving certain goals. One of the basic tenets of the Restored Gospel is Celestial Marriage. This concept makes provision for a member to be sealed to his family for time and all eternity by taking his family to the temple. He has probably come to the realization that this is the highest goal a member may attain through the faithful performance of his obligations.

To accomplish this particular goal a chart has been prepared for the newly baptised member which will make it possible for him to achieve this goal within one year or shortly thereafter if he so desires.

Within a fortnight and not to exceed thirty days after baptism, the new convert is to be ordained to the office of Deacon. In the meantime his Branch President will have prepared two of these charts showing the name of the baptised member in the space provided at the top where he is now designated as a Candidate to go to the temple. One of these charts is presented to the candidate so that he may make his own record of his activities and the other is retained by the Branch President.

This chart is designed to serve not only as a guide but to recognise achievement and to keep a record of all activities of the candidate. Space is provided under each priesthood office to show dates of ordination. Space is also provided showing date when entering temple.

Instructions are shown at the upper left hand corner under the following headings: GENERAL REQUIREMENTS; SPECIFIED ACTIVITIES; ORDINATION SCHEDULE; and READING AND STUDY REQUIREMENTS. Also instructions as to how to prepare and use the chart under the heading of BRANCH PRESIDENT TO SUPERVISE USE OF THIS CHART appears on the right side as well as METHOD OF RECORDING ACTIVITIES at the base of the chart. Also space is provided at the upper right side showing dates of BRANCH PRESIDENT'S INTERVIEWS. The rest is self-explanatory. Finally—the purpose of this chart is to equip the Branch President with a simplified means of properly supervising the progress of the Aaronic Priesthood-Adult member under typical Branch conditions in the mission throughout the church.

You will note that the adoption of this simple programme calls for no change in your present organisation. It does not involve the selection of additional help which you probably do not have anyhow. The Branch President is the key figure and if properly initiated and followed through, this becomes the answer to the usual question " ... Where do I go from here?"

REGARDING STEPS TO ETERNAL HAPPINESS

FOR THE AARONIC PRIESTHOOD-ADULT MEMBER

NAME OF CANDIDATE_____ ADDRESS_____ TEL._____

GENERAL REQUIREMENTS

REGULAR ATTENDANCE AT PRIESTHOOD & SACRAMENT MEETINGS AND OBSERVANCE OF ACTIVITIES (1) (2) (3) (9) (10)

SPECIFIED ACTIVITIES

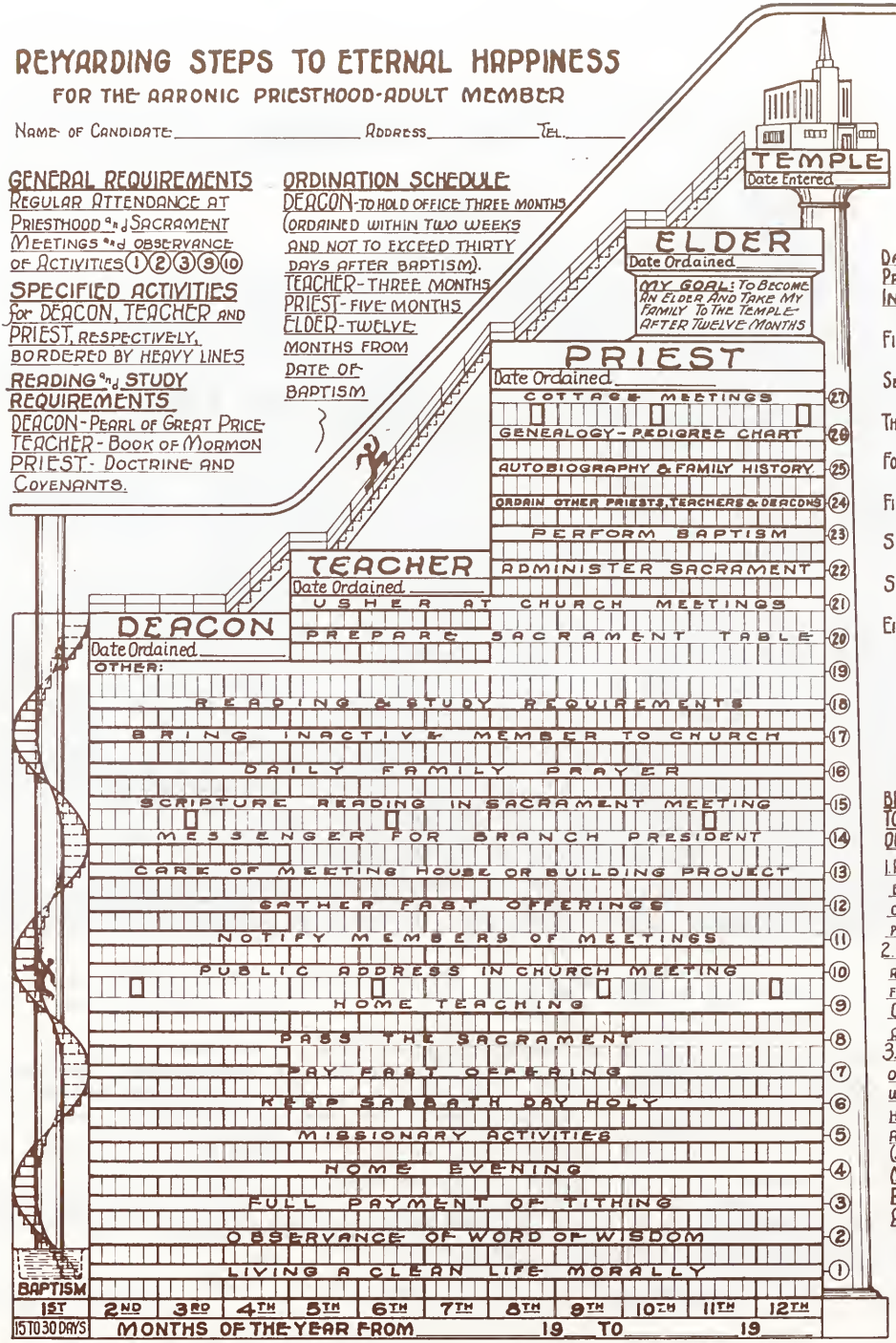
FOR DEACON, TEACHER AND PRIEST, RESPECTIVELY, BORDERED BY HEAVY LINES

READING & STUDY REQUIREMENTS

DEACON - PEARL OF GREAT PRICE
TEACHER - BOOK OF MORMON
PRIEST - DOCTRINE AND COVENANTS.

ORDINATION SCHEDULE

DEACON - TO HOLD OFFICE THREE MONTHS (ORDAINED WITHIN TWO WEEKS AND NOT TO EXCEED THIRTY DAYS AFTER BAPTISM).
TEACHER - THREE MONTHS
PRIEST - FIVE MONTHS
ELDER - TWELVE MONTHS FROM DATE OF BAPTISM


TEMPLE
Date Entered
ELDER
Date Ordained
MY GOAL: TO BECOME AN ELDER AND TAKE MY FAMILY TO THE TEMPLE AFTER TWELVE MONTHS
PRIEST
Date Ordained
COTTAGE MEETINGS 27
GENEALOGY - PEDIGREE CHART 26
AUTOBIOGRAPHY & FAMILY HISTORY 25
ORDAIN OTHER PRIESTS, TEACHERS & DEACONS 24
PERFORM BAPTISM 23
TEACHER
Date Ordained
ADMINISTER SACRAMENT 22
USHER AT CHURCH MEETINGS 21
DEACON
Date Ordained
PREPARE SACRAMENT TABLE 20
OTHER: 19
READING & STUDY REQUIREMENTS 18
BRING INACTIVE MEMBER TO CHURCH 17
DAILY FAMILY PRAYER 16
SCRIPTURE READING IN SACRAMENT MEETING 15
MESSENGER FOR BRANCH PRESIDENT 14
CARE OF MEETING HOUSE OR BUILDING PROJECT 13
GATHER FAST OFFERINGS 12
NOTIFY MEMBERS OF MEETINGS 11
PUBLIC ADDRESS IN CHURCH MEETING 10
HOME TEACHING 9
PASS THE SACRAMENT 8
PAY FAST OFFERING 7
KEEP SABBATH DAY HOLY 6
MISSIONARY ACTIVITIES 5
HOME EVENING 4
FULL PAYMENT OF TITHING 3
OBSERVANCE OF WORD OF WISDOM 2
LIVING A CLEAN LIFE MORALLY 1
BAPTISM
1ST 15 TO 30 DAYS
2ND 3RD 4TH 5TH 6TH 7TH 8TH 9TH 10TH 11TH 12TH
MONTHS OF THE YEAR FROM _____ 19 TO _____ 19

DATES OF BRANCH PRESIDENT'S INTERVIEWS:

FIRST_____
SECOND_____
THIRD_____
FOURTH_____
FIFTH_____
SIXTH_____
SEVENTH_____
EIGHTH_____

BRANCH PRESIDENT TO SUPERVISE USE OF THIS CHART ~

1. PREPARE TWO CHARTS ENTERING NAME OF CANDIDATE IN SPACE PROVIDED NEAR TOP.
2. BRANCH PRESIDENT RETAINS ONE CHART FOR HIS RECORD OF CANDIDATE'S ACTIVITIES.
3. CANDIDATE RETAINS OTHER CHART ON WHICH TO PRESERVE HIS OWN ACTIVITY RECORD. (SEE BELOW FOR METHOD OF RECORDING ACTIVITIES).

METHOD OF RECORDING ACTIVITIES: WEEKS IN EACH MONTH ARE REPRESENTED BY FIVE RECTANGULAR BOXES ABOVE EACH MONTH DESIGNATED 2ND, 3RD ETC. FILL IN WITH COLORING PENCIL OR MARK WITH AN "X" AS EACH ACTIVITY IS COMPLETED. USE FOUR BOXES ONLY FOR THOSE MONTHS HAVING FOUR WEEKS.

Plan now for those

'..moments of beautiful gold'

by CHRISTINE H. ROBINSON

My year is not numbered by months or by days,
And when it has drawn to a close,
I sort out the moments of beautiful gold,
*And measure it only by those.**

AS the bright new year beckons us onward, it is well for each of us to pause and evaluate the year that has passed. We are thankful for the lessons the old year has taught us and very grateful for the shining hope the new year brings. Fortunately, we can carry with us into the new year all the rich blessings of cherished friendships, of love, of faith in the Lord and in our own abilities, together with the new knowledge and wisdom we have gathered during the year that has passed. These should give us the necessary courage and inspiration to carry forward with renewed determination to do better and to be better stewards of our time and talents in the service of the Lord.

How can we be better stewards of our time and talents in improving and building our Relief Society organisations? As Relief Society leaders, the answer lies in better planning, better motivation, and greater excellence.

BETTER PLANNING

The well-known statement that we should "plan our work and work our plan" applies especially to Relief Society. Let us ask ourselves the following question:

Do we make up an agenda for each Relief Society meeting? If not, let us make sure we do so through 1965.

Is our society fully organised? And does each officer and teacher know her specific responsibility?

Have all of our officers been set apart?

One of the important essentials of proper planning is a calendar of activities for the year's work. The following are some suggestions from which you may construct your own calendar. You will, of course, put in your own dates and also add to the list any activities connected with the stake, district, ward or branch.

CALENDAR

January:
- Annual report (make sure the history of your year's activities are included in this report).
- Annual magazine report.
- Possible stake or district conference.
- Leadership meeting.
- Executive meeting to plan March 17 birthday party.
- Start planning spring bazaar.
- Check on visiting teachers.
- Executive meeting to check and review annual report.

February:
- Appoint committee for March 17 birthday party.
- Start work on spring bazaar.
- Plan district or stake visiting teachers' convention.
- Check baptismal clothing — renew or repair.

March:
- Hold Relief Society birthday party —make it the year's outstanding event.
- Leadership meeting.
- Possible stake or district conference.
- Plan drive for Relief Society magazine and Millennial Star.

April:
- Hold stake or district visiting teachers' convention—help visiting teachers to recognize the importance of their calling.
- Month long drive for Relief Society magazine and "Millennial Star".
- Plan closing social.
- Hold spring bazaar.

May:
- Leadership meeting—Discuss summer lessons and visiting teacher messages for summer which will be prepared by the Central Supervisory Committee.
- Plan summer fete if one is to be held.
- Plan for summer meetings.
- Hold closing social—invite inactive members, newly baptized members, and friends.

June:
- Prepare and fill out supply order blanks for the coming year.
- Check Relief Society funds. You might wish to hold your summer fete in June.

July:
- Executive meeting to decide on

CONTINUED ON PAGE 40

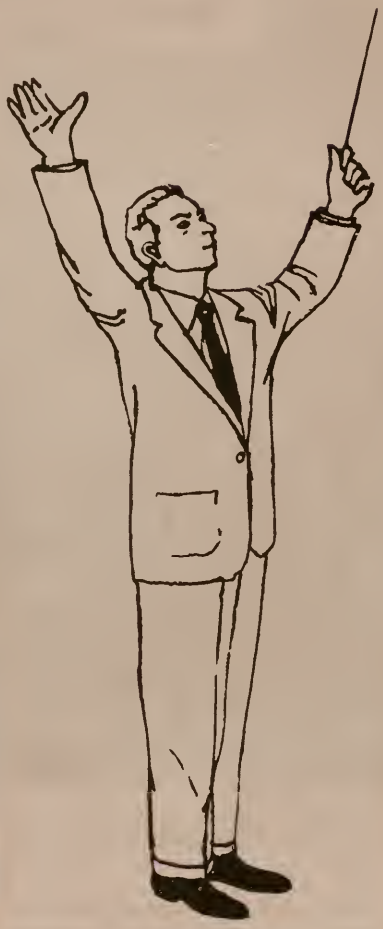
What's missing in the BOAC VC10

Annoying things like noise. Exasperating things like cramped seats and wayward air-conditioning. In the BOAC VC10 these have been replaced by quietness and spaciousness and sheer luxurious comfort. Everything you've always wanted an airliner to have the BOAC VC10 has. Already the brilliantly successful Standard BOAC VC10 flies throughout Africa and the East. From April 1st the Super BOAC VC10 will start regular flights to the USA.

TRIUMPHANTLY SWIFT, SILENT, SERENE **THE B·O·A·C VC10**

SUNDAY SCHOOL

by President O. PRESTON ROBINSON, British Mission



Songs of the Heart

MUSIC and spiritual worship have always been the closest companions. Throughout all ages people who have wanted to get close to their God have attempted to do so through the "Song of the heart." David's Psalms were primarily musical poems. He exclaimed: "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being." (Psalm 144:33.) Many of his Psalms have been set to music including the beautiful 23rd, "The Lord is my shepherd; I shall not want" and the inspirational 24th "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart."

In our church and particularly in the Sunday School, music has always played a significant and important rôle. Only three months after the Church was organised, the Prophet Joseph Smith received a revelation in which his wife, Emma, was instructed to "Make a selection of sacred Hymns, which is pleasing unto me, to be had in my Church.

"For my soul delighteth in the song of the heart; yea the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D. & C. 25: 11, 12.)

If our Sunday School music is truly to be a "Song of the heart" and "A prayer unto Him" we must do all in our power to give it the qualities which will enable it to be so.

How can we give our Sunday School music worshipful and spiritually uplifting qualities?

First, let us consider the reasons for music in the Sunday School Service. Music has two fundamental purposes in the Church. It is designed

to establish an atmosphere and attitude of reverance and worship and to teach the Gospel.

Well selected and properly played prelude music creates a quiet, receptive atmosphere of spirituality for all who enter the building. For this purpose, prelude music must be carefully selected by the organist and practiced sufficiently in advance so that it can be played with the proper feeling and skill. It is the organist's responsibility to select this music and an appropriate list of numbers has been recommended both by Junior and Senior Sunday School music committees.

Hymns, both for group singing and for practice should be selected not only on the basis of the quality of the music, but also for the Gospel principles they teach. The practice hymns both for the Senior and Junior Sunday Schools are presented each month in the *"Instructor."* All Sunday Schools are urged to follow the recommendations for practice hymns given in the *"Instructor"* and, also, to read carefully the explanations of the background of these hymns as given on these music pages. A brief word of explanation by the Chorister to the congregation about the practice hymn based upon the facts available from the pages in the *"Instructor,"* can do much to set the stage for a more effective learning experience and for more enjoyment from the hymn practice.

It is true that all too often we sing without fully concentrating on the meaning of the words we utter. A little help from the chorister will enable us to get a better understanding of the meaning of the practice hymn, its purpose and background. This explanation, of course, must be brief and to the point.

Music for the Sacrament Service

Partaking of the Sacrament should always be an experience of deep spiritual significance. We are remembering our Lord and Saviour and renewing our covenants to keep His commandments. The Sacrament song must be selected carefully so as to create this mood of reverence and worship. The prelude and postlude Sacrament Gem music, also presented in the *"Instructor,"* should be well played so as to set the stage for the Sacrament Gem and for a serene and worshipful Sacrament Service. Properly played and conducted music beautifies, dignifies, and glorifies the entire service.

The Importance of Quality

The Sunday School organist and chorister should work conscientiously together to do all in their power to improve and keep the quality of our Sunday School music at the highest possible level. Approximately one half of the actual allotted time for the Sunday School worship service is devoted to music. Unless this music is of the highest possible quality, the whole service will suffer. Planning and practice are the only sure solutions to the problem of quality. Although in all of our Sunday Schools we may not have professional organists and choristers, yet, we must continuously seek for perfection in this important phase of our Sunday School work. Let us utilize the best people available for these important positions. Let us encourage those we select to plan and practice in advance. Even an amateur accompanyist, if one must be employed, can practice and learn specified hymns so as to be able to play them skillfully in the service. Moreover, by working co-operatively together and through mutual planning, the chorister and the organist can achieve a measure of professionalism if they really so desire.

We All Participate

The chorister and the organist are not wholly responsible for the music in the Sunday School. Each of us has a responsibility and we all participate to make our music and our singing inspirational and reverential. Whether we think we can sing or not, let us try. Let us hold our hymn books high, our heads erect, chests out and participate in all of the group singing.

The teacher, too, plays an important part. Class members should be encouraged to participate in the song practice and in the group singing. Moreover, the alert teacher can find many opportunities from the hymns sung to emphasize Gospel lessons and to give background facts about hymns which will make them more meaningful and inspirational to the students. Often, hymns practiced and sung have subject matter which can be tied into the lessons themselves. These opportunities should be grasped by the teacher to emphasize a Gospel principle and to motivate action in the student's lives.

If we really care, we can achieve a high level of quality in our Sunday School music. In this important phase of our Sunday School work, it is so necessary that we care. Music truly sets the tone of our Sunday School worship and teaching service. For more reverence, for a better spirit of worship and for more effective Gospel teaching, let us make sure that we establish and maintain the highest possible quality in all phases of our Sunday School Music.

Your own history books

MAHONRI M. YOUNG, famed Utah sculptor, once said, "A country that forgets its past will never have a future worth remembering." And in Alma 37:2, 12 we read, "And I also command you that ye keep a record of this people ... and keep all these things sacred ... for it is for a wise purpose that they are kept ... behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise ... they are preserved for a wise purpose, which purpose is known unto God; for he does counsel in wisdom over all his works, and his paths are straight, and his course is one eternal round."

Every independent, dependant, and home Primary should heed this admonition and take time this year to write its Primary story. History is being compiled in the stake, district, ward and branch record books. But the history section in the record book is just a brief narrative. There is no provision for pictures or illustrations.

It is recommended that each Primary group make their own history book and keep it for the records of the Church. This history should contain a list of the officers and teachers, their years of service, list of graduates, comparative record of enrollment, participation, and attendance, comparative record of Children's Friend subscriptions, plus awards received. Any home Primary, and group, no matter how small, should make and keep the story of their Primary.

Your Primary story could include the following:

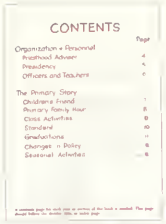
1. A brief statement regarding when the Primary year began, where Primary is held, when prayer meeting is held, when and where the ward or branch preparation meeting is held, the number of Latter-day Saint children enrolled, participating and attending, parent programmes, the number of boys and girls who should have graduated the number who did qualify to graduate.

2. A brief descriptive paragraph about the quality of the reverence, the Primary Family Hour, the Christmas party for officers and teachers, the Christmas programmes for the children, the Daddy-daughter party, the Lihoma Holiday, the Trail Roundup, and all other achievements, improvements, failures and successes.

Make your history book by using a large loose-leaf notebook from which pages can be added or subtracted easily. You may prefer to make a cardboard cover for loose-leaf pages held together with rings. The cover could be covered and decorated as you desire.

The history book should include:

1. A blank page for protection of the first page.
2. A page listing the names of those who have compiled the history book.
3. Items for which you may need to do research such as names of presidency and the years they served.
4. A picture of the meeting place in the centre of the page with the pictures of all the past presidents, their names, and the years they served as presidents surrounding it.
5. A picture of the current meeting place if it is different from the original meeting place.
6. A divider page to indicate a complete year. A page should be tabbed for each year and should precede the year's record.
7. Contents page.
8. A picture and brief biography of the priesthood adviser.
9. Pictures and biographies of the presidency.
10. Group picture of officers and teachers.
11. All appointments and releases under one president should be recorded.
12. A list of all graduates (pictures optional).
13. The Primary story—highlights of



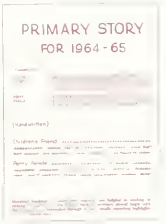
the year.

14. Primary record of years of service.

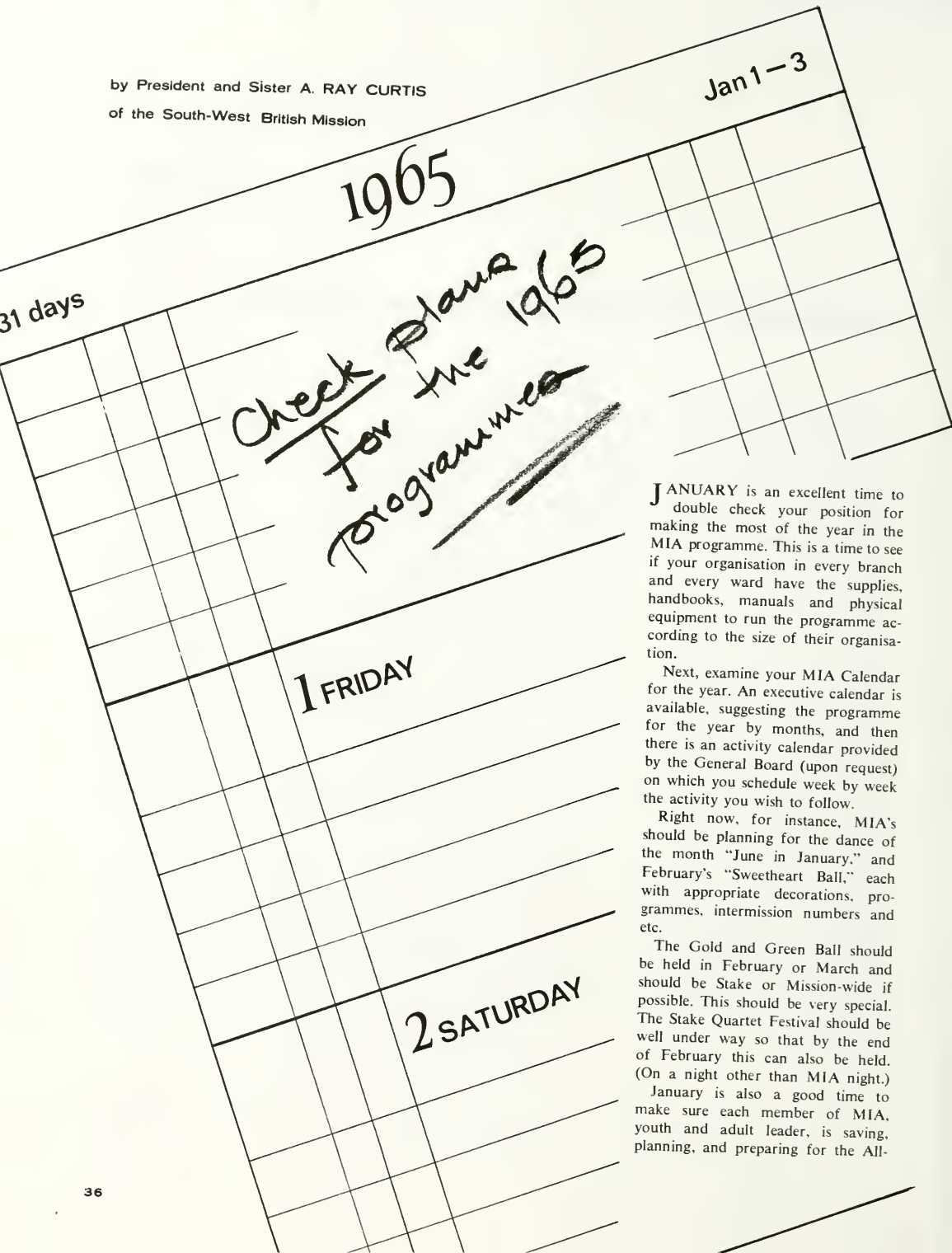
At the end of the Primary year, the history books may be examined by the stake or district Primary secretary. If the book meets the standard criteria for the material it contains, each branch or group may be awarded a seal of excellence to place in their book. District or stake secretaries should use personal wisdom and prayerful consideration in judging Primary records.

January is a time of beginning, a time of year when all is new and refreshed and when we evaluate our lives and our actions and resolve to make changes and do better than ever before. This is the time to take a good look at your own Primary. This is the time to write your Primary story so that those who follow you may see the work which has been done and go forward that not one child be lost.

The illustrations with this article depict the recommended form for a history book. Use them as a guide in writing your own story. (See *"Guide For Ward and Branch Primary Secretaries"* for a full explanation of how to make a history book, additional pages, materials to use, how to illustrate, etc.)



by President and Sister A. RAY CURTIS
of the South-West British Mission



JANUARY is an excellent time to double check your position for making the most of the year in the MIA programme. This is a time to see if your organisation in every branch and every ward have the supplies, handbooks, manuals and physical equipment to run the programme according to the size of their organisation.

Next, examine your MIA Calendar for the year. An executive calendar is available, suggesting the programme for the year by months, and then there is an activity calendar provided by the General Board (upon request) on which you schedule week by week the activity you wish to follow.

Right now, for instance, MIA's should be planning for the dance of the month "June in January," and February's "Sweetheart Ball," each with appropriate decorations, programmes, intermission numbers and etc.

The Gold and Green Ball should be held in February or March and should be Stake or Mission-wide if possible. This should be very special. The Stake Quartet Festival should be well under way so that by the end of February this can also be held. (On a night other than MIA night.)

January is also a good time to make sure each member of MIA, youth and adult leader, is saving, planning, and preparing for the All-

British Conference to be held in September.

The beginning of the calendar year is also a time to take stock of the leadership within your organisation. Make a list of the needs in manpower, then seek to fill vacancies. There are many trained people, without any assignment, who could help; there are others, not so well trained, that could be asked—and *they* should plan now, to attend one of the leadership training courses to be held this July and August. There will be three this year. They will be held in the Southwest, near Bournemouth, in the Midlands, and one in Scotland near Glasgow. They last a full week, the cost is from £8 to £10 each and over 70 per cent of those attending last year had half the cost refunded by the local youth council.

BUT START NOW, WITH MONEY, PLANNING, AND PREPARATION, enthuse a group from your Ward, Branch, Stake or Mission. This will do more to help build leadership in your unit than anything else. Training will be in the fields of sports, drama, dance, music, executive, and leadership.

You can make this a happier New Year for your girls if you stop now and check their progress toward an individual award. What better way is there to see what has been accomplished than to look at the record of the past four months. This will show clearly where each girl needs encouragement.

The success of the girls' programme depends upon the leadership ability, awareness, attitude, and follow through by the YWMIA president, age group counsellor, class leader, and girls' programme secretary. Begin this new year with better communication. Each leader should earn an award—set an example for the girls.

Read again the responsibilities of each officer (see The Girls' Programme pp. 36-42).

In February a letter should be sent to each home, giving information on the girl's attendance record. Printed forms can be obtained—or a similar one can be written. This communication is important. It informs all girls and their parents what progress is being made.

CLASS LEADER (Beehives, Mia Maids, Laurels)

As a class leader you have the most direct – most important — responsibility to the girls. You are blessed to have one of the greatest opportunities to build outstanding Latter-day Saint girls with a strong testimony. Develop in each girl an appreciation for the aims and standards in the Girl's programme. Have a class quiz on the following information. It will be fun, and the results will be surprising and helpful.

Does each girl have an individual requirement card?

Does she understand all of the requirements?

Does she have an opportunity to fill them?

Does she know what number of meetings she has attended?

Does she know what requirements she has not filled?

Does she know that a first year award is always a pre-requisite to the second year award and that it takes a full year to achieve an award? Consequently, no girl may work on two individual awards in any one year.

Does she know the difference between an individual award and a class award?

Does she know, year by year, what awards are necessary to achieve a Golden Gleaner award?

You are a successful leader if your class knows the answers to all of these questions.

REHEARSAL PERIOD

After being in use for four months, the rehearsal period has proven to be very successful. The secret of this success is in planning and preparing, well in advance, the calendared events scheduled each week. As a result of this planning, whether it be with the speech, music, drama, or dance director, the rehearsal period is beneficial and productive. Everyone who comes is there to participate in a definite event. Discipline is not a problem—confusion has been eliminated because everyone has come to learn and to receive instructions.

How fortunate we are to have this time available, especially as we begin to prepare for our first MIA British Conference.

In one branch the rehearsal period was unscheduled, the class leader coordinated time with the music director and some girls received instructions in conducting music. Another time a group practiced songs that were sung in Sacrament Meeting the following Sunday.

Whenever possible, adapt the programme to develop more talents.

With the Beehives the entire month of January is devoted to the Sports-Camp interests, and will introduce the Camperafter Certification Programme to many girls. This programme, which takes four years, provides four levels of achievement with recognition for each level. The girl who masters all four levels of achievement will be prepared to take care of herself and others in life out-of-doors as well as increase her leadership ability.

"A Bee in your Bonnet," a musical produced on the Beehive Standards Night, should be an event a girl will always remember. The three weeks spent in preparation for this production should be well planned. Advertise it with appeal and enthusiasm.

For Mia-Maids assignments should be made this month for the "Dear to My Heart" night which is to be "Making Memories." Involve the girls in planning every aspect of this evening which will be shared with their mothers.

Stimulate interest in the Treasures of Truth project by showing a completed book, and asking what is special about this book. Encourage each girl to order a book now, then she can participate fully in the Treasure of Truth Workshop.

SAVE A SIXPENCE

Start now, at the beginning of the year, to save your sixpences for the MIA Conference to be held in September, 1965. This will be a great event, one you will not want to miss. The leadership training course is also scheduled for the summer-time; plan now to meet with other MIA leaders and gain a greater understanding as well as appreciation for the Gospel.

This year we should keep the words of our Prophet, President David O. McKay, constantly before us:

"Just keep doing what you are doing, only do it better."

NEWS FROM THE STAKES AND MISSIONS

Central British Mission

Special efforts are being made in the Central British Mission to create interest and activity in genealogical and temple work. A recent special event was a Genealogical Convention held at Merthyr Tydfil Chapel. This commenced early Saturday evening with a film, followed by instructions on genealogical work, and a demonstration of a microfilm reader. A dance held in the evening yielded a profit of £7 which was put at the disposal of the Welsh District Genealogical Committee.

The following day, when every branch of the district met at the Merthyr Tydfil Chapel for the Sunday sessions, there were 305 in attendance. Visiting speakers were President England of the London Temple, and President Hasenburg, Genealogical Adviser to the West European Mission, who together with several local speakers, gave inspiring and instructive talks on genealogical and temple work.

This event, along with others in various parts of the Mission, contributed towards the record-breaking Mission temple visit on November 28, when almost 300 endowments were performed, including 35 own endowments. Many of the saints had travelled through the night to be there.

It was a great thrill to see among those attending for the first time, young couples on the threshold of married life, families with several young children, older couples with many years of married life behind them, and an elderly sister with five of her adult children going through with her. All of these fine people had come to the House of the Lord to be sealed to their loved ones. And along with them were more than 100 saints from the Central British Mission, who recognised their opportunity and responsibility to be saviours on Mount Zion to dear ones who had passed on.

✱

The Central British Mission chose "Moments to Remember" as the theme for their 1964 Youth Conference, when 274 young people and their leaders met for a wonderful three days at Southport on the North-west coast.

Reception commenced at the Palace Hotel early on Friday afternoon, and a series of Church films was arranged for the early arrivals. By dinner at 6.30 p.m. all but the very long distance travellers had booked in, and with appetites satisfied, everyone started in earnest to prepare for the Grand March and Talent Show in the evening.

Each of the four Mission Districts developed their assigned theme for the Grand March in a remarkable manner, the colourful costumes and clever contraptions testifying to the many hours of careful preparation. Almost ninety Welsh saints gave an impressive portrayal of the story of Snow White and the Seven Dwarfs, while Northampton staged an Alice in Wonderland display, Potteries had a man-sized egg together with portable wall for Humpty Dumpty, and Worcester gave a mime presentation of the Three Bears to win the premier award. Highlight of the evening was the ceremony honouring Mission President Joy F. Dunyon and Sister Eileen Dunyon in a fitting coronation as King and Queen of the Convention. Mission Board members and Mission Office staff paid tribute in song, and the ballroom almost lost its roof when all joined the chorus and gave the hip hoorahs. A Grand Talent Show followed by hamburgers and squash rounded off an eventful first day.

Saturday started early with a 7 o'clock Testimony Meeting on the sea-front. A warm spirit and inspiring testimonies more than counteracted the keen wind, and all who participated felt well repaid for having risen at the crack of dawn. After breakfast the Arts Festival took place and contestants from the four Districts vied for placings in Speech, Music, Recitation and Drama. The high standard set gave the judges a difficult task, and the awards of Superior, Excellent and Outstanding were well merited. First places were accorded to Wales in the Junior Speech and Sacred Singing, Worcester in the Senior Speech and Modern Singing, Northampton in Senior Recitation and Drama, and to Potteries in the Junior Recitation.

The Sports Competition followed after lunch, and here Northampton showed their paces and redressed the balance with some fine wins. Cheer leaders used every trick of the trade

—even a big drum—and slogans, yells and clever team songs interspersed every event. Despite the blustery wind, everyone agreed it had been a great event, topped off by exciting tugs-of-war including one for the ladies.

Saturday evening brought more wonderful moments to remember with a Banquet, after which President Dunyon presented Awards gained to date. The only remaining competition was the Formation Dancing, and this was effectively given as a floor show during the Gold and Green Ball which followed the banquet. Wales, Potteries, Northampton and Worcester all put on very fine displays, which had obviously taken many hours of hard rehearsal. Wales, with suberb timing and rythm carried off the premier award, and in so doing clinched their claim to the 1964 Convention Trophy.

An inspirational Youth Conference session was held on Sunday morning, and the testimonies borne by the young people were outstanding, each District being represented. Inspiring talks were given by President and Sister Dunyon, and also by President Ralph Pulman of the Welsh District. President Derek A. Cuthbert, Mission First Counsellor, conducted the programme and presented the trophy to President Pulman, and his District MIA Leaders, Dennis Wilshire and Frieda Jones, Wales being the overall winner of the festival competitions.

Leicester Stake

When Lady Graham, of Wiverton Hall, opened the Nottingham Ward's Relief Society Christmas Bazaar, she asked if she could call all those present "brothers and sisters." "It sounds so nice," she said, "and it is lovely to have so many brothers and sisters."

Lady Graham was welcomed at the new Nottingham Chapel by Brother and Sister Clive Payne, and taken on a tour of the building. She was full of praise for the chapel and cultural hall, and she congratulated the ward on its fine bazaar display. Before she left, Lady Graham was presented with a bouquet of flowers by Elaine Storer, daughter of the Leicester Stake Patriarch.

North-East British

The Hull Fair, which is reported to be the third largest fair in the British Isles, was the venue for a display of Church material and beliefs put on by the missionaries of the North-East British Mission.

Approximately 350,000 people attended the fair during the seven days that it was open to the public. Elders Don Lee Hammond and Jimmy Lerey Chatterley, and members of the East and West Hull Districts prepared the exhibits, which illustrated the teachings and beliefs of the Church of Jesus Christ.

Some of the subjects were the Church's declaration that Jesus is the Christ and is the Saviour of the world the restoration of the Gospel through the Prophet Joseph Smith, the importance of living prophets, the Articles of Faith, the Book of Mormon and the present expansion of the Church in the world today.

The crowds were drawn to the exhibition by the inspiring setting of a sixteen-foot chapel front and spire and a 15 ft. long oil reproduction of the Worlds Fair mural — "Man's Search for Happiness."

Those who visited the exhibition were first shown slides of the New York World's Fair, and then given a short lecture on the history of the Church.

The largest and most impressive display was the stand portraying the Holy Scriptures, which emphasised the Book of Mormon. Reproductions of Friberg paintings were used and the stand was dominated by a huge oil reproduction of Friberg's "Christ descending to the Nephites."

What was the result of this exhibition?

Many of the local missionaries and leaders asked well over 100 Golden Questions on each of the seven evenings. One of the local missionaries exclaimed after one evening at the exhibition, "I have five appointments to teach discussions this week. Now I'm so busy I don't know what to do."

Some 83 good referrals were obtained from the week, and this didn't include those received by the local missionaries. A conservative estimate of the numbers who visited the exhibition were put at between 3,500 and 4,000.

*

The Hull District of the North-East British Mission has been reorganised following the emigration of the District President, Gerald Aubrey. His 1st Counsellor, James E. Holmes, was sustained as the new District President at the District Conference.

*

Scarborough Saints spent a weekend in London recently, primarily for a visit to the London Temple for endowment and baptismal sessions. Their first stop, however, was the Hyde Park Chapel — opposite the Science Museum in Exhibition Road in London's Kensington. There they were taken on a conducted tour of the building. Afterwards they travelled on down to the Temple.

In the evening, part of the party returned to the Hyde Park Chapel for a social, while some of the young girls went on a tour of London's sights. On the Sunday morning, a few of them attended Sunday School, again at Hyde Park Chapel.

South-West British

The Cornwall District Relief Society held their first joint bazaar at Redruth, and combined with it a district social and an abbreviated district leadership meeting. The evening was rounded off with a film show.

*

The new chapel at Downend in Bristol was officially opened at services in November, with President Cecil Kelly taking over the keys of the building. President A. Ray Curtis, president of the South-West British Mission, was one of the main speakers at the opening services.

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GENEALOGY

Research for Beginners

CONTINUED FROM PAGE 27

POSSIBLE RECORDS which might be available to us.

Wilford Woodruff in the dedicatory prayer of the Salt Lake Temple, said: " . . . that the records of the Temple may be made perfect, and without omission and errors."

Although records in many countries vary greatly, I would like to divide research in two distinct categories.

The first group of research may be classified as a more personal research, which could be done with probably less thorough preparation and most likely will pertain to the more recent years. Sometimes, however, this research might be just as hard as the second category and might even need more preparation than the second category.

The preliminary steps in research can be sub-divided as follows:

1. Research in the home.
2. Research from home sources.
3. Research through the help of Ward or Branch clerks.
4. Research through relatives and close associates.
5. Correspondence with relatives.

The second research is started as a rule when all the above sources have failed to give you the wanted information, or when you have to go beyond the era when information can be supplied at home, by branch or ward clerks, by relatives or associates. We may then be able to do research through:

1. Public Libraries.
2. Church records and cemetery records.
3. Historical Societies.
4. Lodges.
5. Social groups.
6. Military organisations.
7. Newspapers and Directories.
8. Railroad and shipping records.
9. Census.
10. Land records.

Undoubtedly, there are various other sources available, but they would vary from country to country and it would be impossible to discuss them in detail. May we suggest that you contact the home teachers, who should encourage Genealogical work, and present them with your challenge. They will either help you — if they are able to do so—or they will make a report on your problem to their Quorum leader, who will see to it that you get the special help in your Genealogical research problem.

Next month, I will go into the various steps of research in greater detail.

RELIEF SOCIETY

'. . moments of beautiful gold'

CONTINUED FROM PAGE 30

teachers for the following years' lesson work.

August:

Plan opening social—appoint committees.

Under supervision of the Priesthood, appoint the teachers for the coming year.

September:

Hold stake or mission seminar.

Review visiting teacher districts.

Appoint new visiting teachers where needed.

Hold opening Relief Society social —invite all women of branch or ward.

October:

Send nurses' survey report to General Board.

Start regular Relief Society lessons.

Collect dues.

Plan Christmas bazaar.

November:

Plan Christmas party.

All dues should be collected by the end of the month.

Check magazine subscriptions.

Leadership meeting.

Possible stake or mission conference.

December:

Prepare annual report.

Prepare magazine report.

Hold Christmas party.

Hold Christmas bazaar.

As another essential part of your planning, you should make sure you have the necessary Relief Society tools for a smooth running organisation. These are: Relief Society Magazines, lesson helps, "Millennial Star," adequate number of song books, hand books, record books, visiting teacher report books, report blanks, magazine supplies, membership cards, lesson textbooks, chalkboard or flannel board—the latter can be made so that it folds, the bulletins from the General Board and Central Supervisory Committee.

MOTIVATION

Motivation means encouragement. It means doing and saying those things which will inspire your associates and sisters to greater spiritual effort. This can be done by finding a genuine reason for extending a word of appreciation and commendation whenever possible. It can be done by looking for and emphasizing the good and worthwhile things your sisters do. Let us not forget that we can get almost anything done if we are careful to give credit where credit is due.

GREATER EXCELLENCE

All of us should be striving constantly for perfection. It has been said that we are perfect when we are doing everything we can to become perfect. Let us make sure our Relief Society organisations, our procedures, and our meetings are as nearly perfect as we can make them. We can improve our Relief Society meetings if we are determined to do so.

The new year is an excellent time to take stock and make prayerful resolutions to make our Relief Societies measure up to the goals the Prophet Joseph Smith set for us. Let us have the type of Relief Societies our Father in Heaven expects us to have. If we do so, when this new year draws to a close, we will be able to look back and to count mostly "moments of beautiful gold."*

* Adapted from a poem by Mary O'Connor.

A CLOSING THOUGHT

A Prayer for the New Year

by BEULAH G. SQUIRES

Father, I thank Thee for this New Book You have placed in my hands. Its pages are so white and spotless that, almost, I am afraid.

When the last page is written and the book is closed in the last hour, I am wondering what will its pages show!

I am not asking, Lord, for glaring headlines and a record of pomp and glory; I am not asking this New Year for opportunities to do big things; but I am asking that every page may be full of tracings so delicate that one fails to see the design, and catches only the significance of the deed.

I am asking that when the tracings are deciphered, they will reveal such common things as the reflection of a child's smile, the dropping of a tear, the giving of a cup of cold water, the visit to the needy, a kindly word I was not too busy to say, the letter I found time to write after a weary day, and the word of encouragement spoken.

Fill my pages with the little homely things of love, and in the last hour give me the satisfaction of a year spent in useful living.

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New Books

Ancient Apostles, by David O. McKay	21/3	Out of the Best Books, by Clark & Thomas	21/3
And They Shall Teach Their Children, by Reed Bradford	25/-	The Latter-day Prophets and the Doctrine and Covenants, by Roy W. Doxey	28/6
A Penny Earned, by Howard and Ruth Lowe	21/9	The Prophecies of Joseph Smith, by Duane S. Crowther...	28/6
Here is Brigham, by S. Dilworth Young	34/3	The Way of Success, by Stirling W. Sill	25/-
Our Living Gospel, by Wendell O. Rich	27/-		

Ward & Branch supplies

We have in stock 90 per cent of all the supplies needed by Ward and Branch Sunday School and Primary auxiliaries. For example: We can supply the manuals for all of the Sunday School classes for 1965, and most of the lesson books needed in your Primary classes. We have in stock 35mm. film strips and scripts and 16mm. cine films for all of the auxiliaries, and we carry most of the record and stationery needs of each of the auxiliaries.

RECD 25 FEB

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Our normal stationery stock is as good as in any other shop in the country, and we can also supply Wards and Branches with all their stationery needs, but we are particularly proud of our stock of record binders and I.P. Handbooks, most of which are priced well below those on sale elsewhere. For instance, the high-class 9in. x 6in. binder used by every Mission President and by most stake and ward officers, is priced at only 17/-, or 30/- complete with a leather-tabbed index and a full binder of paper.

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